VALUES OF CATHOLIC FAITH

GRISWOLD

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BY
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"Coelestis urbs Jerusalem,
Beata pacis visio
Quae celsa de revertibus
Saxis ad astra tolleris,
Sponsaeque ritu cingeris
Mille Angelorum millibus."

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I

INTRODUCTION

1.

It is impossible in this age to take an intelligent interest in what goes on in the world without being increasingly aware of the forces that are making for disintegration, and without becoming discouraged as to the surety of reconstructive influences effectively stabilizing western civilization and perpetuating western culture. In whatever direction the enquiring mind turns itself it is bewildered by chaotic conditions or confronted by insoluble difficulties.

Politically and economically civilization is threatened with catastrophe. Morals, in theory as well as practice, are characterized by the repudiation of even the nominal standards that were accepted before the war. Philosophy for the time is inarticulate; and if art is not less vocal than of yore, that is matter for reproach rather than gratulation. It is true that science daily extends the domain of the known, but the

devices which the new knowledge makes possible tend to complicate existence and to increase its stress and strain. The religious world, to speak only of Christendom, presents a confusing spectacle of hopeless division. It is characterized by almost every possible variety of belief and by general indifference to the practice that any sort of belief might be supposed to imply.

But the malady of the age is the subject for diagnosis by innumerable physicians, and it is the theme of almost all who write, unless it be that they prefer to illustrate rather than describe some aspect of the general ill. Lacking as it does both novelty and usefulness, such procedure is no longer attractive; and yet it is desirable to indicate that the universal sickness may be ignored for the sake of demonstrating that for a few at least there is a way toward serenity of spirit and a method of escape from this too-much-with-us world.

Apologetic no longer reaches those whom it would persuade, nor would prove convincing if it did. Authoritative instruction is accepted only by those who do not need it. In consequence neither reasoned argument nor dogmatic statement repays the effort to produce it. Yet it may be worth while to express, as clearly

as may be and in quite personal terms, what this way can mean: what marks it through the waste and wilderness; what is the experience of walking in it, at least for one if not for all; how, even when but fitfully followed, it yet may gleam through the twilight of our darkened days with supernal beauty; why, in spite of its own difficulty or the pilgrim's loitering, it continually allures. It must be possible to express suggestively, if not adequately, in spite of intelligent awareness of insoluble problems, why the Catholic Church may permeate all consciousness with its beliefs, implications, hopes, ideals; inform if not compel conscience; illumine imagination; satisfy intellect and feeling; and convince the spirit that its communion is in brief, as its first followers were content to call it, the Way.

It is one of the most regrettable consequences of a divided Christendom that the Catholic Church may connote for different persons entirely different conceptions. Almost all Christians confess belief in the Catholic Church when they recite the ancient creeds, but it is common knowledge that they may mean by that confession anything from the vaguest and most indecisive notion of the Church to the strictest and most rigid. The expression may be

used to profess faith in a general church invisible or to denominate the most highly organized and strictly disciplined of the Christian communions or even to indicate a nebulous disbelief in any church at all.

And yet precise definition of the term must be passed over; for that no ideas concerning the Church, even the most vague, are wholly alien to it, and since the very purpose of what is set down here is to illustrate and enlarge the conception. It must be sufficient for the moment to note that the term Catholic is here used in its historic sense of universal, that is to say, as standing for the absolute and the true religion; in the sense in which it is accepted, so far in common, by several large and well-defined groups of Christians: and to caution that, though no effort will be made to identify the Church with any one of these groups, it is not to be inferred that the Church militant here in earth exists independently of them. There is no escape from Rome, Canterbury, or Constantinople into an ideal Catholicism. It is only possible to pass from one of them into another, or quite out of the Catholic pale into churches which take pride in regarding themselves as free of all historic boundaries and limitations.

Content for the present with so liberal a conception of the historic Church, it will obviate later misunderstanding if some preliminary statement be made as to what was in mind when it was asserted that this exposition would be made largely in personal terms. It is designed to avoid systematic exposition and only incidentally to appeal to logical argument for the sake of describing what the Church means to one inconspicuous member of it: to catch and crystallize, so far as possible, the more subtle and fluid causes for its appeal.

The point of doing this is simply to give expression to a factor of experience that is rich in satisfaction and suggestive of satisfactions even richer, not yet realized, but promised, and (as it seems) assured. And though the purpose is definitely not apologetic, yet it is not improbable that the result may prove so,—a consequence not to be deplored. Since Christianity is so intensely personal, it may be that the reason so much of its intellectual defense proves futile even when it is sound, is because the personal term is so often lacking. A man is oftener won to a movement or drawn to a system of thought by the fact that it is shared in and held by this one and that, than because the movement has inherent claims or the system of

thought is warrantable. Perhaps this is why so many bad causes win such devoted followers and such demonstrably false systems have such enthusiastic adherents.

Religion is an experience; the representation of it therefore in terms of experience is always worth the effort.

II

THE MASS

"Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui."

1.

THERE IS an old saying that it is the Mass that matters. And in a variety of ways this is true. For Catholics generally, their religion centers in the Mass, and all their religious practice has direct or indirect relation to it. And contrariwise what differentiates Protestants is their repudiation of the term and of the greater part of the cycle of ideas connoted by it: indicated by their custom of designating this sacrament almost exclusively as the Lord's Supper, of relegating the service to the back-

ground of their worship, and of celebrating it infrequently and without the ceremonial adjuncts otherwise usual with them. In a communion like the Anglican where both Catholic and Protestant influences are at work, the conflict is unfortunately most acute just at this point. And nothing might seem more to witness to the evil of schism than that it should render the sacrament of love and unity the occasion of bitterness and discord. It is the supreme instance of how the principle of evil, once it is permitted to assert itself, takes advantage of our weakness and unworthiness to profane the most holy things.

While this must reluctantly be acknowledged, it should not and it need not interfere. And it does not interfere, if instead of permitting the restless mind to seek to explain away or even penetrate the essential mysteries, the soul submits itself to the influences of that most good thing which the Saviour has given.

And whatever the circumstances of the celebration of the service of the altar these influences are really the same. Whether it be with all the majestic ceremonial of a great cathedral and the use of all those accessories of worship developed by the pious taste and skill of many centuries, or whether it be in a little country

church, stripped bare of everything commonly thought to dignify and beautify the service, if there be but reverent faith and humble devotion, it is precisely in both cases an initiation into the divine presence: there comes over the soul that sense of awe that bespeaks the nearness of God. The splendour and the simplicity alike fade from the consciousness. This is the house of God; this is the gate of heaven.

Under the spell of the hour and the place, in response to the cadences of immemorial words in which for centuries aspiration and devotion have expressed themselves, the sense deepens that what happens here in time is indeed the representation of an action that has its counterpart in eternity. For a little while time and space fall away: what is done and what is said almost cease to be symbolism, rather become that ineffable mystery into which even the angels scarce dare to look. The spirit is uplifted and unites itself with the whole company of heaven to laud and magnifiy the Holy Name. A gleam from that place where there is no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof, irradiates the inmost consciousness, is an intimation of the beatific vision.

This experience is constituted of many factors. It is a fabric of most complex weave: every thread of which is finest-spun silk or gossamer filaments of sheerest linen, or leaf of thinnest, purest gold. It is intricate and lovely; but compact, firm, of quality most durable; infinite in quantity, for it has neither beginning nor end. Tears and prayers, joy and sorrow, hopes and fears, penury and abundance, have all gone to its weaving—the deepest, widest, highest experiences of humanity. And the hand at the loom is God's.

The contemplation of it in this and that light—in Christendom's early dawn, in its noonday glory, in our time's dull twilight, must but enhance the essential beauty of the pattern and reveal its intrinsic strength. There is marvel in the very thought that somewhere and under such strangely contrasted circumstances, the Mass has been celebrated every day since Jesus blessed bread and cup at the Last Supper.

We read frequently in St. Paul's letters of salutations from the church in the house of Aquila, of Priscilla, of Nymphas, and of other persons: indicating how necessarily small and secret were the church centers in those Apostolic days. It is pleasant to think of the Eucharist as celebrated in them. It is early morn-

ing and the cool sunlight just touches the tops of cypress trees and expels the shadows from the marble colonnade that leads from the low Greek house to the garden below the sloping lawns. There, in a recess formed by box and screened by olive trees, stands a rude stone altar on which sacrifices were once offered to the old, forgotten gods of Roman ancestors. Nearby is entrance to the elaborately constructed catacomb beneath, burying ground or church in perilous times of persecution. Voices, in tones of exultant gladness, chant, now a Latin hymn, now the *Kyrie eleison* from the liturgy. The rude, antique stone is gay with fresh flowers and bright with little jets of light that burn in quaint oil-lamps set here and there upon it. The air is pungent with perfumes, cedar and box, meadowsweet and frankincense. Before the altar stands an old man, clad in a round white garment of wool—the *casula* or "little woolen house." Bending over the altar, he blesses bread and wine. Presently he turns, gives little flakes of the white bread to the people kneeling round about, and offers them the cup. There is the noble Roman matron whose house it is, a few of her friends from similar households, the servants of the villa, shepherds who tend her flocks on the Campagna, maidens who

weave the fleece into wool, young men who clip the box and prune the ilex. Every face is radiant with joy, every eye bright with the vision of things unseen and eternal. They will go forth presently, every one of them to difficulty, some to persecution, some to torture, some to death; but none to fear. They know themselves redeemed from the power of the world. They are Christ's and Christ is God's. Upon them the ends of the world are come. Imperial Rome will crumble and paganism decay; they are the hope and the promise of the future. And, even humanly speaking, how right they were!

A millennium passed, and in the twelfth century that pristine promise seemed to have achieved fulfilment. The Church was not only obviously catholic, but imperial; wherein perhaps lay the seeming that passed for reality. But to appearance, in the western world all life was touched by the Christian religion; everywhere the Gospel was preached and the sacraments were administered. Children, as soon after birth as might be, were brought to the parish priest to be made members of Christ's kingdom. Mothers quickly followed to be churched and offer thanksgiving. Sundays and holy-days, all the able-bodied of the community gathered about the altar to confess their sins,

hear mass, or receive communion. The sick at home were anointed with oil in the name of the Lord and the sacrament was carried to them. If two lovers agreed to marry, their banns were cried from the parish church. At every wedding there was an offering of the Eucharist, at every funeral a requiem. At seed-time and harvest, processions, led by the village clergy, the people following and singing hymns and litanies, marched through the fields, praying for a blessing on the crops or thanking God for the fruits of the earth that were stored up in barns. When war came—and then the dream of rescuing the Holy Sepulchre from the infidel still fired adventurous hearts—captain and soldier on the eve of departure consecrated sword or javelin on the altar and kept before it a vigil of prayer. Literature, music, art were the handmaids of religion. What Thomas Aquinas, Anselm, Bernard did to present the faith to the intellect, Dante, Adam de St. Victor, Giotto di Bordone did to interpret it in terms of rapturous beauty to the imagination. All over Europe, and nowhere more than in England, were religious houses in which men or women, dedicated to the love and service of God, dwelt together in fraternal unity.

There is a lovely vale in the East Riding

of Yorkshire, midst the downs that rise above Ripon and Knaresborough and sweep thence to the North Sea. It is watered by the River Skell; and there for long has stood, near the banks of the gentle stream, the Cistercian abbey of Fountains. The pure Gothic church stands at the head of the valley, and about it are clustered the white monastic buildings, centering upon the cloister. Long stretches of green sward slope to the bright waters of the Skell, pierced only by pebbled paths that lead through the woods and over the downs to the castle of the lord of the manor hard by and to the neighbouring villages. To Fountains, despite their parish churches, many of the people round about bring their children to be christened, send them thither on weekdays for schooling. Here they come for advice in disputes with each other, for medicine if they are ill, for consolation if they are in trouble, for absolution if they have fallen into sin. On Sunday and holyday they love to come to communal mass. Especially do they love to come on festival occasions when are gathered here congregations so typical of the universality of the Church; and kneel, though it be far down in the nave a long way from the great, white high altar with its carved figures of our Lord and his saints, while

mass is sung. All now is bright with lights, gay with flowers, and sweet with incense. The rough and ready King Henry the Second is present, but kneeling outside the sanctuary; while his chancellor Becket (who in the age of splendour was yet to achieve martyrdom) is enthroned above him. There are present also the lord of their own manor, peers of the realm, bishops, priests, monks even from far-off Glastonbury, and throngs of countryfolk and villagers: high and low, rich and poor, the rulers and the ruled, are as one family in offering the Eucharistic sacrifice.

Verily, it seemed an age of faith. As in the day of persecution, suffering and martyrdom consecrated the world to God, so in this age it seemed that the splendour of the Church was consecrating mankind to Christ afresh. But the days were so soon to come when the Church was to know neither persecution nor splendour!

Half a millennium has passed; and, following upon an era of confusions and disasters, the Church has fallen into a deadening respectability: and is regarded, by the majority of men at least, with an indifference that is harder to bear than their scorn and opposition or their credulity and patronage. Our own experience is of this period. Persecution and splendour

are for us almost incredible episodes of improbable history. And yet, though now there can no longer be the rapture of martyrdom or the inspiration of imperialism, that which is of the Church's essential function—continuously to offer the Eucharistic sacrifice—makes its appeal again and again, and now and then stirs even the most unlikely from indifference to faith.

It would be difficult to suggest a farther cry from early Rome or medieval Fountains than to a provincial town of modern America. The town, so vividly recalled, is moreover devoid of natural beauty even as to its setting, for it lies in a stretch of flat seaboard country of which the coastline could not be straighter than it is, and which is washed by a sea that can nowhere be more monotonous than just here. And if that were not sufficient in itself to discourage human beings from living in it, some of them—those particularly interested in its commercial possibilities—have vulgarized even the straightness and monotony by the inept and inartistic conveniences they fancy (and likely with good reason) to be desired by the tourist patrons of the unfortunate vicinity. In the middle of that now extended and absolutely regular parallelogram devised to accommodate innumerable

hotels and boarding-houses, distant from sight and sound of the sea stands a small, brownish-yellow wooden church.

Into this building, with obscure intention, an impressionable unformed boy wandered in the course of a walk from a country-house not far from the town, one early spring morning many years ago. The interior of the church, though in less obtrusively bad taste, is a piece with the outside and with the hotels and boarding-houses that smotheringly surround it. It was here, however, that for the first time in his life this boy heard, uttered in a voice which devout reverence made musical, and intense sincerity made magical, the words of the Mass. The words doubtless meant little or nothing to him, if indeed he distinguished them as words. But the experience of kneeling there in the stillness, broken only by the soft tones of that beautiful voice; of watching the slight movements of the white-robed figure before the altar, not understood but evidently of deep significance; of observing the expressions on the faces of the score or more persons at their prayers; the new thoughts that came to him and stirred his interest and curiosity, the inexperienced emotion that subtly pervaded him,—all was an initiation into something that ever

since has demanded of him all his best for explanation, and when that best has been given yet falls far short of adequately describing, does hardly more than faintly suggest, its worth and wonder and beauty.

2.

The point made is this: the appeal, to the household of the noble Roman matron in early days, to king and prelate, monk and peasant, at the height of the middle age, to the modern boy in the drab and commonplace American town, was made by the same service—the Mass of the Catholic Church, whether it were said in Greek or Latin or English; and that the nature of the appeal was much the same, the sense of awe that bespeaks the nearness of God.

But doubtless this appeal is susceptible of more particular analysis, and the effort to measure and appraise may have its own intellectual value and as well prove suggestive and stimulating to others. As criticism may directly contribute to the development of art, though obviously the critic is of slight importance as compared with the artist, so a truth may have a better chance to establish itself in imperfect minds when adequately defined, though of course no apologetic can equal the truth it de-

fends. So likewise analysis may help others to it, safeguard it, ward off from it alien and abnormal ideas. Analysis has its danger, and the history of Christianity illustrates the greatness of that danger and the ease with which men run into it—the danger of reducing the norm to a mere stereotype. But if this is borne in mind the point need be laboured no further.

Since, as was carefully affirmed at the outset, the Mass as celebrated in the Catholic Church is constituted of many factors, so the appeal it makes, the experience of assisting at it with recollection and purposeful intention, is many sided. Only salient characteristics may be noted; and of these perhaps the chief is worship. The Mass richly satisfies this inherent need of men.

That worship is an inherent need scarcely requires insistence. All peoples have had a religion of some sort, and religion invariably involves worship. Indeed, so inalienable a part of religion is it, that the worship often survives after the religion has perished. Moreover, all individual men have or have had some kind of religion. And if they do not, it is because they have cast it out of their consciousness by emphatic and continued assertion of unbelief or habitual conduct wholly inconsistent with its

profession. This religion may be poor, thin, pitiably inadequate as intellectual theory, moral guide, or spiritual help; it may be crude, unlovely, barbarous, or it may have been cleverly all but argued away; yet remnants of it and capacities for it remain in every man. And even these remnants and capacities imply worship, the neglect or repudiation of which incurs the sense of guilt, the conviction of duty refused or of obligation unfulfilled; and when such a course is persisted in impels, through sheer self-defense, the assertion of unbelief.

The essence of an idea is best got at by excluding from it associated ideas, however germane they may be. By such process complexity is frequently resolved into the simplicity that is best understood, but which, as a matter of fact, is usually less familiar. Thus the common conception of worship is exceedingly complex, and therefore—for all its variety—excessively blurred; whereas in essence worship is the reverse of complex; and if it is to be understood how the idea has threaded through all religion under such a varied multiplicity of forms, it is necessary to arrive at the simplicity. That may best be done by ruthlessly excluding kindred notions commonly involved in the concept.

Worship, then, is not prayer. It does not

necessarily involve prayer, though it is usually accompanied both by formal articulate prayer and by effective prayer of various kinds. The hour of worship is indeed the most suitable time for praying, and so the Church is continually insisting. But it is obvious that prayer can be, and, alas! too often is, divorced from any sort of worship whatsoever.

Nor, again, is worship communion with the Deity, though so truly does the Eucharistic worship of the Catholic Church afford the supreme opportunity for such communion. It is easy to over-emphasize this accompaniment of worship, and it is frequently done by Anglicans, as is witnessed by the official title they give the Mass and by their less-defensible common custom of calling it "the Communion service." In truth the desire for communion with God is much less instinctive and general than the need for worship, it presupposes far greater advance in religious culture, it involves a particular moral and spiritual preparation, and it demands a more strenuous effort of mind and spirit, to the result that when the idea of communion obscures that of worship the sense and the effect of both are considerably diminished; and such, indeed, has been the case within many Anglican communities.

Nor, once more is worship the offering of sacrifice, in spite of the fact that the Mass is a sacrificial service. The offering of acceptable sacrifices to God requires even deeper appreciation and clearer understanding than does communion; it lies well along in the way of perfection, as the author of the Epistle to the Hebrews has it, after the principles of the doctrine of Christ may be safely left behind and the foundation thereof has been securely laid. If then worship be not identified with prayer, communion, or sacrifice, it will not be necessary to differentiate it from preaching, instruction, or the like, with which it is of course generally and rightly accompanied.

Stripped of these associated notions, worship, and particularly the Mass as the great act of worship, still retains all that was claimed for it in noting its effect upon casually-selected typical representatives of Christian experience —an initiation into the divine presence, the sense of awe that bespeaks the nearness of God. That is the inexplicable lure to worship, its moving appeal to the human spirit, and participation in it involves for man the recognition of God, implies confession of him, and witness to him. Even if such participation be but formal, and the spiritual benefits unfelt and unreal-

ized, yet there is, for what it is worth (and it is worth something), formal lining up and ranging of self upon the divine side, acceptance (at least acquiescence) in that for which the cult, broadly-speaking, stands.

That worship means subjectively the sense of God's presence, and objectively recognition of his nearness and accessibility, logically finds expression in the utterance of the creed of the cult as a central act and fact. And that utterance of the creed becomes for the soul drawing nigh unto God a confession of faith, a declaration of loyalty, a proclamation (in words that the whole body of believers has accepted) of his experience; it becomes the symbol of witness that the worshipper means by his worship all that the Catholic Church means in the offering of it. To extract the creed from it would render worship ambiguous, would tend to separate it from the great stream of tradition, from the universal Christian experience, of which it is so inseparable a part.

And since for the soul, worship is the sense and recognition of the Divine presence, it is joyous and glad in character, most readily gives voice to song; finds in melody and harmony fitting media for expression; and instinctively clothes itself in outward forms of beauty.

It is this spontaneous expression of worship in terms of beauty, so characteristic of Catholic religion, that has inspired and guided the development of the art and music, of the ceremonial and ritual of the Church, and has centered it in the Eucharist. For every beautiful thing that Catholic hands have fashioned or minds conceived, traces back to the desire of disciples, to the efforts of pilgrims in the Way, to make beautiful the memorial that Jesus commanded them to offer.

3.

In that worship is the universal expression of religion, and its essence the conviction and confession of God's nearness, is perceived the divine economy, which devised the great act of Christian worship to be the means of so full a realization of God's presence as to involve, not only communion with him, but participation in his life. If for the moment the idea of communion was sharply differentiated from worship, it was partly at least that the fact that the Mass as occasion for deepest communion with God might be fully felt. It is the very appreciation of this fact that has led Catholic theologians so greatly to stress the doctrine of the Real Presence in their Eucharistic teach-

ing. Herein is the justification likewise for Anglicans calling the Mass by the term that so distinctly implies this doctrine.

And it does denote a truth that is of the very essence of the sacrament, that expresses the purpose for which it was given as chief means of grace,—the fulfilling of the imperfect soul with the divine life, the effecting of that union of man with God which was the supreme intent of the Saviour's incarnation. It denotes a truth, moreover, which reveals the immeasurable depth and breadth of the divine love—that as God identified himself in the person of the Son with needful humanity, so he wills to unite with himself that humanity redeemed in Christ. And since to human glimpse or observation the manifestation of God in Christ was brief, the presence of the Saviour assured in the Eucharist becomes, as has so often been truly said, a veritable extension of the Incarnation.

Communion is, therefore, for the faithful soul an intimation of its ultimate destiny; and none the less for that it is often not so realized; and that it must always be represented under sacramental forms—outward signs of inward happenings—in that we are partakers of a sacramental covenant.

God's choice of sacraments as means for the working out of the redemptive process is, after all, of a piece with the structure of the very universe he made, the reality of which we perceive only under forms, the forms of time and space; and man's use of sacraments is analogous to all his other experience. The religious interpretation of experience does but infuse it with a deeper purpose and illumine it with a clearer light. And this is true with regard to every interpretation of experience, save that strange delusion (now happily being abandoned by all serious thinkers) that there is no reality except those objective things that can be seen and felt, that there is nothing less real (they strangely seemed to think) than their own reflections upon those things. That this contradiction was vicious and absurd it is no longer necessary to insist, for the objective things in the universe have of late played too many strange tricks and indulged in too fantastic antics at the expense of the materialists. It has even been amusing to note that the latest and most popular theory of relativity, developed by a physicist who disdains metaphysics, when it came to be interpreted by a philosopher, could best be illustrated by likening the relation of the finite and the infinite it involved

to the Christian doctrine of the Incarnation. The doctrine of the Incarnation to the Catholic mind is a truism: yet it causes no elation, only relief, to have this truism chosen for the example that will help others understand the complexities in which theory, experimentation, and observation are constantly landing the mathematician, the physicist, and the astronomer, not to speak of the philosopher and metaphysician. But it does justify—and for this he is grateful —the ancient assertion that belief is not difficult, even when its every aspect cannot satisfactorily be rationalized. All that belief requires is credible evidence and trustworthy witness.

The untrained mind finds far greater difficulty in understanding the A, B, C's of modern scientific hypothesis (for all that the ignoramus is forever noisily appealing to it) than it does in accepting the alleged subtleties of the Catholic theology of the sacraments or even (as there will be occasion later to note) those of the Athanasian Creed. And for this reason: the witness to the sacraments is supremely trustworthy, and the evidence is not only creditable, but overwhelming; moreover, the doctrine is pragmatically verifiable. "His the word that spake it," is to the pilgrim in the Way sim-

ply an undeniable fact. And—to complete the famous rhyme—"What his word doth make it, that I believe and take it," becomes an experience that produces a passionate conviction of the truth so tritely expressed.

And all this is said with full appreciation that the precise mode of the Real Presence of Christ in the Eucharist is not defined, or if defined has not received universal assent. It must be obvious that many truths are accepted, even where there is dispute or uncertainty about some of the implications of those truths.

But rather than seeking to define meticulously all the implications of ineffable truth, the pilgrim is more concerned to realize its essence, to enter upon the experience of it;—in this specific instance, to taste and see how gracious the Lord is.

"O sacrum convivium, in quo Christus sumitur; recoliter memoria passionis ejus: mens implitur gratia: et futurae gloriae nobis pignus datur, alleluia."

Perhaps this old antiphon for the second vespers of Corpus Christi is sufficient statement of the sense of this communion afforded by the Mass. It is a sacred feast wherein, feeding upon the symbols of the divine life, the life itself is given unto us. We recall the suf-

fering and the sacrifice that made possible this gift, and by that memory our minds are purified, for the new life flowing in fills mind as well as spirit; and in this cleansing, refreshing, invigorating, renewing activity within is conceived the glory to come, what this foretaste promises. Thought, feeling, will, reacting to this inflowing life, unite to reproduce, and approximately do reproduce, that life's character. In the multiplication and intensification of such communions will be realized the Kingdom of God.

4.

In the conception of the Mass as a sacrifice the highest note is reached. The Eucharistic Sacrifice represents in unique and absolute way the entire redemptive process. Its full and proper understanding involves every essential concept of Christian theology —the Trinity, the Incarnation, the Atonement, the Church, and the Sacraments. And this doubtless accounts for the degree to which the Mass has played its part in all Catholic belief and practice. And in view of the fact that nothing is so difficult as for men to keep their intellectual balance, it accounts for the fact that in the middle age the Mass at times obscured other im-

portant aspects of the faith. There were of course other than theological influences at work, indeed quite untheological but powerful influences; and between them there have been periods when the emphasis on the sacrifice of the Mass was so disproportionate as to twist awry the entire Catholic system. The Church, so wise in her toleration up to a certain limit, paid the penalty when she overstepped it. In the terrific reaction half of Christendom was torn from Catholic unity, and even in the portion that remained Catholic, for many the sacrificial nature of the Eucharist was to be obscured.

Fundamental and far-reaching as is the sacrifice of the Mass, yet the Author of the Epistle to the Hebrews was right in holding that the true apprehension of sacrifice pertains to the mind perfected in Christ. And yet—and fortunately—there is no definition of the doctrine. None has been attempted by the Universal Church, any more than has been attempted a definition of the Atonement. The fact of both, and they are inextricably united, is preëminent; but explanations have not been offered: to the result, that though the neglect of neither can be condoned, yet there will be different aspects of the Eucharistic Sacrifice, as

of the Sacrifice of the Cross, stressed at different times by different groups or persons.

Since this essay disclaimed any effort at systematic exposition of any Chrisitan doctrine, no apology is needed for suggesting only such elements of the Eucharistic Sacrifice as appeal to one pilgrim in the Way or for the passing over of other, possibly more important, factors. What one pilgrim most deeply apprehends, what seems necessary for any pilgrim to try to understand, is just this: it is the offering and pleading of what Jesus did on the cross, what he does now and now is, and of ourselves by this sacrament united with him. It is the offering of Christ—and more, nor less can be said —of Christ, not as slain, but as slain and living again, and of souls to whom his life is given.

> *"O salutaris hostia*
> *Quae coeli pandis ostium:*
> *Bella premunt hostilia,*
> *Da robur, fer auxilium."*

Lex orandi lex credendi is a saying as familiar as it is true; and though it is not as familiar, yet is it also true that belief finds adequate expression in the hymns of the Church. To know the hymns most frequently sung in a community would be to know its beliefs, and

what is as important, its emotions about its beliefs. It was a profound sense of the intimate relation between the Incarnation and the Mass that led St. Thomas to compose his hymn *Verbum supernum* for the office of Corpus Christi; just as it is a realization of the connection between the Atonement and the Eucharistic Sacrifice that has suggested the singing of the last two verses of that hymn, *O salataris hostia,* both at Mass and at Benediction, when, as it were, the Immortal Victim is exposed for adoration.[1]

The appeal of the Sacrifice of the Mass is not the idea that thereby God is being propitiated,—that has little if any part in Catholic thought: but that the Saviour, compassionate

[1]Perhaps this is the reason for the appeal of the service of Benediction, as an adjunct of the Liturgy, modern, comparatively, though it be; its appeal as most satisfying and uplifting worship. For as worship is the sense and recognition of the nearness of God, in the exposed Sacrament there is an outward and visible symbol of that nearness, and in the lifting up of the Host for benediction there is the dramatic representation of the divine Victim blessing the followers in his Way.

It is often objected by Anglicans that the service of Benediction is inconsistent with the essential purposes of the Sacrament, because the Presence is vouchsafed for communion and there is no promise of it for other purpose. But may it not be that this is a consequence of their frequent somewhat undue emphasis upon the factor of communion in the celebration of Mass, and of an under-emphasis upon the Mass just as opportunity for worship and also of its sacrificial nature? The Real Presence is indubitably vouchsafed for communion, but if the Eucharist be a sacrifice, must the Presence not also be vouchsafed for the purpose of sacrifice?

and merciful, has opened the gates of heaven and illuminates the path that leads to them,—nay, has indeed stepped down along it that he may give support to the weary or fainting pilgrim, that as the fair shepherd he may bear home upon his shoulders the bruised and wandering sheep. It is something such as is suggested by this imagery that the worshipper feels with regard to the Eucharistic sacrifice and that is voiced by the hymn so often sung at the offering of it.

5.

There can scarcely be doubt that in the multiform appeal of the Mass, worship, communion, and sacrifice go deepest. But there are other factors which unite with these to give that appeal its inexhaustible richness and variety.

It was said that a comparatively full understanding of Catholic theology is necessary to a right appreciation of the Mass as sacrifice and communion; and if this is true there might seem a certain rashness on the part of the Church in placing the Eucharist at the heart of its devotional and practical system. And so there might be were not the Mass itself the most effective teacher of the Catholic faith.

There is no very satisfactory definition of Inspiration, as the study of scripture informs; but inadequate as any definition may be, Christians are generally as certain of the fact of it as of any tenet of the Faith. It is a conviction indeed, that even the most radical critics profess to share. Men have not needed the approval of a recent philosopher in order to trust and be guided by their intuition. And the inspiration of scripture is an intuition that all Christians feel. Whole books of the Bible and indefinite passages thereof are cavilled at: this ascribed to Moses, to Isaiah, to St. Paul is so obviously by another hand; this Psalm ignorantly attributed to David by tradition is indubitably postexilic; this passage is an interpolation, that a late addition, another the emendation of an editor, a fourth a mere complex of contradictory texts. All this in general may be granted or not, for it is noteworthy that no two objectors ever agree in detail, nevertheless for all Christian people the conviction, the intuition, about inspiration remains. It is much the same feeling that, the more he studies them, the Catholic has about the liturgies of the Church. This or that one may be faulted or elements of it may be criticized—the canon has been detruncated, the

Gloria in excelsis dislocated, extraneous matter introduced, heretical influence at work—nevertheless the intuition persists much as it does with regard to scripture. Since the word *inspiration* has been technically appropriated by Biblical theology, it is not ordinarily used, though in reality it is the most appropriate to express what the Catholic-minded student feels about the Liturgy. And in no particular is inspiration, that is to say, the guiding influence of the Holy Spirit, more evident than in the deftness, the skill, with which the Mass has been developed to teach the very faith requisite to a right apprehension of its holy mysteries.

To make the point a detailed examination is hardly necessary. It will be sufficient to do no more than suggest salient and characteristic instances. The purpose of the Creed in Eucharistic worship has already been noted; but the effect of frequent repetition of that traditional summary of the faith, that enumeration of its leading articles, can not be overestimated. Even the most unlettered must gain from it familiarity with the essentials of Christian doctrine—the Trinity, the Incarnation, the death, resurrection, and ascension of the Saviour, the gift of the Holy Ghost, and the notes of the Church. Doubtless in this distracted age the

notes of the Church need further explanation; for the note of unity is particularly obscured by division and that of holiness is dimmed by sin. But, indeed, such explanation is continually afforded by the Ordinary of the Mass, that part which varies from season to season and from day to day. The Collect, the Epistle, the Gospel, the Proper Preface, the Post-communion prayers, the Introit, the Gradual, and the hymns chosen, all contribute to elaborate the central teaching of the service itself. The Christian Year, which the Mass follows faithfully, is in itself a systematic exposition of Catholic faith and practice. And there is also the Sermon, which (however much the opportunity of preaching has been abused by individuals) should be and in the great majority of cases is the setting forth of the Gospel. Obviously as long as fallible men are the only material for preachers, infallibility will not be found in the pulpit; but by and large and in the long run, for all that heresy and disloyalty are vociferous and attract attention, none can doubt that the Gospel is continuously and consistently preached in the Catholic Church.

An examination of the teaching efficiency of the Mass, during the course of a single year, would demonstrate that every chief article of

the faith is set forth, not only in the brief formula of credal statement but in particular and with illustrative detail; that every leading event in the life of the Saviour and in the lives of his early followers, is rehearsed; that, in short, a fairly complete outline of the Imitation of Christ is afforded the pilgrim in the Way with all the moral practice it involves; and that along with this is put before him, by suggestion, direction, and example, all his chief duties as member of the Church—prayer, in a great variety of its aspects, fasting, almsgiving, confession of sin, the receiving of Holy Communion with its due preparation and thanksgiving, the obligation of worship and of sacrifice, and the fact of fellowship with the brethren, with the faithful departed, and with the saints in heaven.

Nothing better in the way of Christian education could be devised for the pilgrim than precisely that which the Church lays down as his duty—regular attendance on Sundays and holydays of obligation, at the very least, upon the Mass.[2]

[2] If there were no other reasons (and there are many) why the substitution of Matins for Mass as the chief service on most Sundays of the Year is indefensible, it would be sufficient that Matins provides opportunity neither for communion nor sacrifice, and that it emphasizes instruction beyond the capacity of the average worshipper to assimilate. Furthermore, Matins, except occasionally and in con-

6.

The Eucharist, as the breaking of one bread and the drinking of one cup, is often called the sacrament of unity, and the partaking of it together is held to be the sign of their mutual recognition by different groups of the Lord's followers. Alas! there are groups in Christendom who refuse each other acknowledgment of being in the Way. And it is little compensation, after these centuries, that such denial often indicates strong convictions as to the nature and obligations of the pilgrimage; for it still remains that the followers of Jesus present to the world the strange spectacle of being out of communion with each other, for reasons too subtle for its understanding or too unimportant for its consideration. Nor is this reproach turned away by admitting the justice of it, although the admission may absolve the pilgrim from the suspicion of indifference. He may yet follow along the Way in penitent hopefulness, may still see in the one bread that of which the Saviour willed it to be the symbol; may believe, receiving it in repentant faith and

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sequence of particular pains on the part of the officiant, lacks unity. Its possibilities can only be realized by daily recitation. It is the Anglican substitute for part of the Divine Office, and should be in practice and in theory treated as such.

charity, that he does his best to fulfil the Lord's intention. And can more be demanded of him?

St. Paul called the Church the body of Christ. In doing so he used a metaphor of which the full force can be appreciated only by understanding it as literally as may be; that is to say, if of that Church we reckon Christ the head and all those united with him its members, quite actually his eyes, ears, hands, feet. Jesus also, in calling the bread he gave his disciples at the Last Supper his body, used a metaphor, of which likewise we get the real meaning only if it is taken literally as a figure under which he indicates his very life, a truth of spiritual experience of which the Catholic is more passionately convinced than of any other. Therefore, since in the Eucharist Christ's body is received, it follows that also is received the members of his body; or, since there is a certain harshness in this expression, if in the Eucharist Christ's life is received, so also are his followers made partakers of each others' life; what constitutes them brethren is that they have Christ's life in them: or, again to vary the figure slightly, by their union with him they are united with each other.

It is in respect of this that, despite all the divisions of Christendom, the Eucharist is in

the highest sense the sacrament of fellowship. And if the sense of that fellowship is marred by disagreement or actually invalidated by schism so that the world can not perceive, nor, perceiving, believe in its reality, nevertheless the Eucharist remains the means whereby union may be ultimately effected. And that consummation can be hastened in no better way than by faithful and loving communions. A true faith and a perfect love would fulfil the divine will, would mean the coming of the kingdom in power and glory.

7.

There remains one value of the Mass, universally witnessed to, yet generally underestimated, which is that indicated by the Saviour's words at the Last Supper: "This do in remembrance of me" (or, as they may more accurately be translated, "This do for a memorial of me); and which is brought out even more clearly in the gloss added in St. Paul's tradition of the Institution: "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death until he come." [8]

Strangely enough, those who professedly

[8] It will not be necessary to argue anew the bearing these expressions also have in establishing the doctrine of the Eucharistic Sacrifice.

emphasize this aspect of the Eucharist at the expense of almost all other considerations, seldom gather its full import. For rightly understood, the Mass, as the memorial of Calvary, is a dramatic representation of life redeemed by Jesus on the Cross and in the souls of men.

And this conception of the Eucharist is the last to be given up, because it really is so rich in content and involves all and infinitely more than has been set forth here as constituting its appeal; and is not often stripped quite bare by those theologies that endeavour to void the sacraments of all grace and beauty.

The Mass as memorial proclaims or shows forth, in Apostolic phrase, the Lord's death until he come; and not his death only, but his self-sacrificing life that led up to death. It proclaims too that on the third day he rose, and after that ascended to heaven and thence sent forth his Holy Spirit. The commemoration of Calvary is inevitably obvious and central in the service, but that the other aspects of the redemptive life are commemorated it is necessary to be reminded only that on most occasions the Ordinary of the Mass sets forth some particular instance of the earlier ministry; and that since Christians from the beginning have felt that Sunday was the day peculiarly appropriate

for the Eucharist, there is always added the note of the Easter Joy; and that moreover in the *Gloria in excelsis* and in the *Sanctus,* there is the ever-repeated thought of Christ in heaven; and in the invocation a perpetual memorial of the Holy Spirit. It would be a meticulous task more than to suggest how the rite itself, here and there and everywhere throughout, recalls again and again the salient features of the Saviour's ministry and many minor incidents and occasions of it. There is the prophetic witness of the preparation of the world for Messiah's coming in the reading from the Old Testament,[4] and not only the rehearsal of incident or teaching in the Gospel, but the application of it in Epistle and Sermon. The Introit, the Gradual, the Sequence, and the Glorias furnish added notes, and the whole faith is summed up in the accepted words of the Creed. The Prayer for the Church expresses the catholic intention in the offering of the Eucharist, and *Sursum corda,* Comfortable Words, Preface, *Sanctus,* and *Benedictus qui venit* prepare for the solemn rehearsal of the events of the night on which the Lord was betrayed and of

[4] The Decalogue replaces in the Anglican liturgy the Old Testament lection. The *Gloria in excelsis* is, of course, dislocated in this liturgy, and most unhappily so. Its recitation or singing after consecration is of the nature of anti-climax.

the dread day following. What is done at the altar is a representation of what was done once for all on Calvary: it is the offering to the Eternal Father of the Lamb slain before the foundation of the world, of Christ who laid down his life and took it again, who gives that life under the symbols of his body and blood. This climax reached, communions are made, thanksgiving is said, the service is over. Through it all the priest performs a double rôle: he represents the Church before God, and Christ before his people. He represents Christ as prophet, priest, and king; for he proclaims anew the Gospel, he offers the eternal victim, he blesses with kingly power and authority.

And not only does the ritual suggest all this to us by way of remembrance, but the ceremonial expresses the same ideas. By his careful movements and his prescribed manual acts, the celebrant dramatizes his priestly function; the dignity, the music and reverence, denote the service of the King; the incense, the prayer, the invocation of the Spirit, witness to the consciousness of the presence of God. Every ceremonial act has not only its own familiar symbolism but is rich with well-nigh infinite suggestion.[5]

[5] And this applies whether the ceremonial be elaborate or simple. It needs must vary with occasion, with temperament, with place.

Much of this may be felt, and yet when assisting at Mass or contemplating the eternal reality of which it is the outward representation, the mind is conscious that it has but touched the edge of the mystery.

It is not an unfamiliar experience of the lover of nature to stand on a clear night in some open place or upon the deck of a ship at sea and survey the starlit heavens. He is entranced by the wonder and the glory of the visible scene, the illimitable canopy of the dark blue sky studded by innumerable stars that shine as jewels, with the splendour of the ruby, the diamond, the sapphire, and the opal; the Milky Way appearing as a great floor bestrewn by a profuse hand with marvelous pearls. With quiet pleasure he notes the familiar constellations, and calls by name the evening star that hangs suspended in the west, a perfect crystal reflecting a thousand lights. But as he gazes on and on, anon the admiration deepens into awe, for he begins to apprehend, if most imperfectly, something of the real nature of the celestial panorama spread before him—the infinite spaces and immeasurable distances, suns blazing, worlds whirling in inconceivable depths of emptiness, comets threading the intricate maze of the universe, light piercing

darkness with incredible velocities beyond the limits of thought. Even his dim perception of the reality bewilders and confuses his inmost consciousness; and with painful effort he withdraws his mind from the contemplation as from something too aweful and too sublime. His thought can steady itself but by falling back upon some such figures as those to which the poetic and prophetic voice of the Book of Job once gave expression:

"Where wast thou when the foundations of the earth were laid?
When the morning stars sang together, and all the sons of God shouted for joy?
Hast thou commanded the morning since thy days; and caused the dayspring to know his place?
Hast thou entered into the springs of the sea? or hast thou walked in search of the depth?
Where is the way where light dwelleth? and as for darkness, where is the place thereof?
That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?
Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?
Canst thou send lightnings that they may go, and say unto thee, Here we are?

"I know that thou canst do everything, and that no thought can be withholden from thee.
I uttered that I understood not; things too wonderful for me, which I knew not . . .
I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

No other experience suggests what takes place in the soul of the pilgrim wayfarer when, allured by the outward beauty of the Mass, he begins to contemplate the reality of which it is the representation. And truly it but suggests that stirring to its depths of all his consciousness. For if there be marvel in the dim apprehension of the mysteries of time and space of which he is a part and which are the very forms under which he thinks and exists, in terms of which alone he can express himself, what shall there be when he contemplates the mystery of being infinite and eternal? Thought itself is baffled; and if he seeks words to express that for which he vainly struggles but passionately aspires, he can but say, in the simplest of all words, he gazes into love. Though baffled in his thought and almost bereft of speech, yet he turns not away from the cross, for thereon, in time and space he sees Jesus hanging, Jesus known, felt, handled, tasted, loved. He is comforted, cleansed, strengthened, uplifted. Inex-

pressible though it be, what Jesus does there reënacts itself within him. Deep calleth unto deep: Jesus from the cross to his despair, wretchedness, sinfulness, helplessness; he from the deep of his soul to the deep of the divine love. He knows, though he knows not how, that in Jesus's dying, God redeems. In offering the Eucharist he pleads that death, in receiving the Eucharist he tastes that redemption. With the priest at the altar, with Christ in heaven, he murmurs, "Our Father." He hears the response, *cor ad cor loquitur,* " Son, brother, beloved." Sin will never wholly dim nor reason ever quite deny the conviction that he is in the Way.

"I tasted, and I hunger and thirst. Do thou speak the truth in my heart, for thou alone speakest it: and let me enter into my chamber and sing thee hymns of love, . . . remembering Jerusalem, and lifting up my heart to her, to Jerusalem, my home, Jerusalem, my mother, and to thee, her King, her Light, Father, Guide, her ineffable and infinite blessedness: and let me never turn away, until thou gatherest all that I am into the peace of that dearest mother, where are the first fruits of my spirit: and conform me to thyself, and confirm me for ever, my God, my Mercy." [6]

[6] St. Augustine *Confessions* x, 27.

III

THE CREED

As THE MASS is central in the spiritual life of the Catholic Christian, so the Creed is at the heart of his intellectual life. Its value to him is manifold: it expresses in briefest possible terms the essential factors of the Apostolic experience; it continues to represent for him in succinct form what the Catholic Church believes; and this sense of its values is confirmed for him by the direct and indirect witness of other knowledge ascertained independently of revelation. It is by consideration of these functions that the Creed may be approximately understood and appreciated.

1.

Several periods in the early history of the Church were largely occupied, or so it seems in such history of them as is available, with doctrinal controversies. But the controversies had

at least the advantage that they led to the setting forth some fundamental elements of Christian truth in authoritative formulae. And it is these credal statements that are required to be accepted in the Church as *de fide.*[1] There have indeed been periods since those relatively early times when controversy has arisen afresh over the meaning of this or that article of the Creed, but it is noteworthy that subsequent discussion has not resulted in modifying the original phraseology. It is doubtless also true that at times, owing to a variety of causes, certain articles of the Creed have received different emphasis, or in popular teaching been

[1] In the following discussion the reference throughout is to the Nicene Creed, as being not only the official creed of the Church but a far more exact statement than the Apostles' Creed. The oecumenical authority of the Nicene symbol is granted. A brief examination of several of the phrases of the two formulae will readily demonstrate the superiority of the Nicene over the Apostles' Creed in carefulness of statement. Indeed, a reference to the Latin forms of the Creeds would remove at a glance certain of the objections that ignorance frequently alleges against the faith. For example, in the earlier symbol the Father is called *creatorem coeli et terrae,* suggesting at once philosophical problems incapable of solution, which are eliminated in the later symbol by changing the expression *creatorem* to *factorem coeli et terrae.* Likewise the Nicene Creed omits the inexplicable phrase *Descendit ad inferos.* It replaces the earlier expression *Ascendit ad coelos,* suggesting a local, spatial heaven, by the more symbolic phrase, *Ascendit in coelum.* It adds to the statement of belief in the Holy Spirit, the illuminating qualifications, *Dominum et Vivificantem;* it replaces the expression *credo* with regard to belief in resurrection and immortality by the more significant term *expecto;* and finally it replaces the *carnis Resurrectionem,* so difficult of explanation, by the simpler and more-embracing phrase, *Resurrectionem mortuorum.*

given really different interpretation; but this always without affecting the fact that the accepted formulae sufficiently express what the Catholic Church believes.

Supreme in importance and unchangeable in phraseology though the Church may hold the Creed to be, it is not unnecessary to plead that definitions in finite terms of infinite concepts can be anything but approximate: on the very highest ground that they are more than divinely-guaranteed expressions that enshrine transcendent truth. At the most it is but possible to gaze through the crystal words into the unfathomable depths of the infinite and the eternal. God can not be "explained." The most naive could not suppose that, even rightly apprehended, the Creed divests the Godhead of mystery. When the pilgrim recalls that his own being, the eternity from which he came, the eternity into which he goes, the inexplicable trinity of body, mind, and spirit that makes up his personality, are all veiled in impenetrable mystery, it is not to be expected that the Divine Being may be resolved into a simplicity that can be understood as can such concrete facts as that 2 plus 2 equals 4, or that the sum of the three angles of a triangle equals two right angles. Such facts can be proved by prac-

tical experiment. The mysteries of being are apprehended in no such simple fashion. Every pilgrim, every person indeed, is a highly organized individuality, possessed of a body obeying all the laws of physics and chemistry, of a mind with well-nigh infinite complexities of perception and judgment, of reason, relation to matter, of hopes, fears, passions, aspirations; possessed further of an ego that unites all these functions and activities into one, the existence of which it is necessary to postulate in order to conceive of the universe at all. He is never disassociated from these complexities: they are as familiar as the air, as mysterious as the wind. Reduce them to a formula, submit them to whatever hypothesis or explanation, and the mystery but deepens. The more, however, that is known, the deeper becomes the intuition that at the heart of mystery is truth, and that the end and aim of being is to make the self at one with it. So the Divine Being must remain veiled in impenetrable mystery; and yet just as from that mystery there has flashed into conscious life, the beings that we call ourselves, whose desires, needs, feeling, thinking, willing, are importunate and continuous; so from the heart of mystery there once flashed into our consciousness a personality so gracious, so benign, so serene

and lovely and courageous, so afire with beauty and with truth, that when he says, as he did unmistakably, *I came forth from God,* with Simon Peter of old, the pilgrim in the Way can but fall to his knees in adoration, and confess, *Thou art the Christ, the Son of the living God. Thou hast the words of truth and life.*

And is not this very much what happened in the first age of the Church? There is singularly little need of the theological faculty in a first effort to understand the spontaneous process by which Christian doctrine crystallized from the Apostolic experience and was formulated by the Fathers. There is need rather for an ingenuous and lively imagination, that with good will can transport itself back into those translucent days when Jesus walked the shores of Galilee and the hillsides of Judea, that with fresh interest can read the evangelical record of that springtime of eternity when God visited his people and when the fishermen of Gennesareth knew that in companying with the Master they were in the way of truth and life. At this stage of apprehending what their experience actually was, theological learning is at a discount, is almost undesirable: it were altogether well to dispense with its stereotyped phrases, valuable though they be, though they

be the very crystals themselves which are the result of the process to be observed. Such fresh investigation of the revelation of doctrine must ever be worth the effort.

It is illuminating to observe the factors that led to the crystallization of the dogma of the Trinity, to analyse the mind of the Church working on the data of revelation in this fundamental region. The little band of the disciples of Jesus already had intense faith in the Eternal God behind phenomena, the first cause and source of all things, transcendent creator of the creation; they believed that he had already spoken through prophet, priest, and king; that he continually spoke in the course of circumstance and event, particularly in the marvelous preservation and guidance of their own people, and awesomely in the doom of nations. In Jesus they were passionately convinced that they were witnesses of the love and mercy, the eternal good, the ineffableness, of the Most Holy. They loved him with a love deeper and more satisfying than any they had known, or felt they could ever know. They saw him die what, after their first despair, they realized was a glorious death, suffered for the sake of others, even for themselves. They beheld him risen from the dead, and watched him disappear

into the invisible. He was all that they conceived as divine, the embodiment of love, goodness, tenderness, strength, beauty; he was all that they meant by human, courageous, devoted, moved by natural passions, who wept and laughed and joyed and sorrowed as they themselves did; and yet, unlike themselves, kept himself unspotted from the world.

Thomas expressed their attitude in his breathless exclamation, *My Lord and My God!* He was their divine friend; and yet, as they knew, he was their brother, born of woman. In short they could express their experience of him in no other way than by asserting that he was God and that he was man. They confessed with one mouth that they believed in God, the Father Almighty; and in Jesus Christ, his Son, the Lord, the Word, the Image, the Revelation of God, God the Son.

But there was another element in the situation, germane to the process. God the Father was invisible; Christ passed into the invisible, to reign, as they ardently believed, at God's right hand. But shortly after, according to his promise, they felt descend upon them a heavenly influence, the Spirit at once of their Father in heaven and of Christ their Friend, a Spirit who breathed upon them heavenly grace, who

was to direct and rule their hearts, to guide them deeper into truth, to make them more and more consciously at one with it. He also, for they confused him neither with the Father nor with the Son, was God, the Spirit of God and of Christ. They had definitely different experience of each, of Father, of Son, and of Holy Ghost. But it goes without saying that these Jewish followers of Jesus had not suddenly come to believe in three Gods. Nay, from the beginning, they believed and they expressed themselves as believing that they had three distinct experiences of God,—as Father, God the Creator, the source of all things; as Son, Jesus Christ, Lord and Leader, the Captain of their salvation and friend of their souls, the Head also of the body which they themselves constituted and called the Church; and as Holy Ghost, the divine Spirit, Inspirer, Strengthener, Comforter, who dwelt in their hearts; who was their guide in the way. These three, though distinguishable, were yet one.

Here are the essential elements of the doctrine of the Trinity, the data, so to speak, upon which the Church—divinely guided as they believed, as Catholics always have held—had to go in stating for her children in successive generations what must be believed about the na-

ture of God; none to be neglected, unrecognized, disparaged.

Were the intellectual work of the Catholic Church, such as crystallized in the doctrine of the Trinity, to be undertaken afresh, and were the experience of the Apostolic Christians to be recorded anew in technical language for the safe-guarding of its vital truth and for its transmission to subsequent ages, inevitably the result would be the same—just what has been handed down by the Church in symbolic formulae—the exact equivalents of the Creeds. And as a matter of fact this assertion would hold, whether the hypothesis of divine guidance be true or not. It is difficult to see what other dogmatic statements could have been deduced from the data in hand—the age-long Jewish monotheism, the wonderful companying with Jesus and the Apostles' trust in him and belief about him, the vivid experience of Pentecost and the power in which henceforth those disciples of Jesus worked and preached and baptized. In like manner a true historic sense and an informed imagination might analyse all the essential dogmas implied or stated in the Creeds, precisely as an exact summary in briefest terms of the Apostolic experience.

It is often asserted, however, that no the-

ory of the Atonement is defined in the Creed. But surely the Nicene symbol states the doctrine clearly enough in such phrases as—"Who for us men and for our salvation came down from heaven," and "And was crucified also for us under Pontius Pilate." It is again a reconstruction of the Apostolic experience that will indicate why the Church, though it defined the doctrine of the Trinity and the Incarnation, refrained from any particular definition of a theory of the Atonement.

That a theory of Christ's relation to God, of the fact and method of his incarnation, was inevitable, is indicated by the curiosity and interest of the Apostles in the Lord's person from the beginning, culminating in Peter's inspired confession. That Jesus lived and died for them was evident; it needed but conviction of his messiahship and faith in his divinity to invest the thought of Atonement with all its infinite implications and its personal applicableness. Of the love and sympathy and goodwill and self-sacrifice of Jesus they were assured; but they needed something more, and they received something more.

In the person of the Son they beheld God identifying himself with their struggling humanity. They saw him tempted; they saw him

die. They were witnesses, moreover, that he conquered both sin and death. The Cross measured his will to save them; the Resurrection proved his power. In the gift of the Spirit there was salvation, sanctification, life eternal, and by Church and Sacrament this redemptive process was extended. In the light of Easter morning the Cross became the Tree of glory. The gospel news was that what Christ had done, they in Christ could do. Bethlehem, Gethsemane, Calvary, the garden of Joseph of Arimathæa, were incidents in a continued drama of redemption; were all parts of the one sacrificing triumph of God for his people; all means to the end that Christ's divinely conquering life might be made over, literally given to his disciples, to the pilgrims in the Way. As with suffering humanity Christ had identified himself, so with his glorious humanity it was made possible for them to identify themselves. Faith, prayer, works, worship, communion, sacrifice, are all directed to this supreme end: that the pilgrim shall live in the Spirit of Christ, know the truth in him, be made free in him, share his life, until it will be no more he who lives but Christ in him. *I live, and yet not I. Christ liveth in me!* That is the splendid cry of triumph uttered by St. Paul, amidst difficulties,

discouragements, and afflictions that made him bitterly aware of what Jesus passed through on Calvary, and, with the memory warm and rich within him of the transcendent vision on the Damascus road, made him thrillingly aware of something that Jesus passed *into* on the right hand of God. And this is essentially the experience of every Apostle: it is this which the Creed expresses by the words, " and was crucified for us. . . . He suffered and was buried. . . and on the third day he rose again. . . . and ascended into heaven." And all this is meant by Atonement. To describe it in detail—it is indefinable—would be to set forth a treatise in dogmatic theology: to state it briefly could not be done more succinctly and concisely than in the existing creed.

2.

What has been said with reference to the Trinity, the Incarnation, and the Atonement, cardinal doctrines of the Christian creed, is at best but suggestive of what the first followers of Jesus experienced in their relation to him, their effort to explain that experience in intellectual terms, and their action to carry out their conviction of being supernaturally endowed by his Spirit to carry on his work and

word. What gradually (by steps often retraced in modern days by scholarly investigators) came to be formulated in technical phraseology, was simply the inevitable result of recording and safeguarding the Apostolic experience. The Catholic Church, by every conceivable means in her power, though not without prolonged discussion and sometimes acrimonious controversy, gave to these technical formulations of belief her imprimatur.

That the Creeds represent the traditional belief of the Church is no longer disputed. They have as important a value, however, in being the norm to which all subsequent Christian experience has adapted itself; or which, failing such accommodation, has demonstrably indicated itself as separation from the life that is peculiarly and characteristically Christian. This may be at least suggestively indicated by considering only two of those doctrines that have already served to illustrate how the Creed originated in the Apostolic experience.

The burden of modern criticism of the Creeds, not avowedly hostile, is the assertion that they need to be rewritten in modern terms. But what primarily is it that is to be so reëxpressed? The normal Christian experience is faith in God, a Father in heaven; faith in God

as revealed in Jesus Christ; faith in God who reveals himself, at least makes his influence felt, as a Holy Spirit within the soul. And what differentiates Christianity from other forms of monotheism is primarily belief that Jesus adequately reveals God, because he is himself divine. And as a matter of fact, and the point need not be laboured anew, if this fundamental dogma is accepted, the Nicene theology is its logical development.

Belief in the divinity of Christ, subjected to interrogation, appeals to the Gospel record. Therein Jesus Christ appears as the unique figure in human history, and he has lost nothing of vividness and originality in the lapse of centuries. What at its highest and deepest the pilgrim of today can feel about Christ is therein set forth with artless grace and persuasive force. He feels that with the greatest simplicity, the utmost directness, and from the highest possible motives, the Apostolic writers endeavoured to relate what Jesus did, what he said, the claims he made for himself, and the impression he made upon them. Granted the striking differences in their style and mode of expression, the contradictions in detail, there is yet such remarkable unanimity in their report of what Christ did and said and in their es-

timate of who Christ was, that their witness can only be discredited by, in effect, rejecting it.

Jesus fulfilled the ancient prophecies, he met all the requirements laid down by the Prophets of old whereby Messiah was to be known. He convinced those with whom he dwelt in continuous intimacy that he was not merely sinless, but that his was an actively and positively perfect life. He is the supreme example, the ideal model of conduct and character. Moreover, he demonstrates his power to help his followers reproduce conduct and character that approximate his. In short, far more than being merely a model to imitate, he is, in a mystic but intensely real sense, Life itself. And his marvelous assertions, his unique and absolute claims made under the imagery of figures and analogies, seem the most accurate description of what he really is. He is the Vine, of which those who are his are the branches. He is the Water of Life, of which drinking, men shall no more thirst. He is the Light of the World, the light that lighteth all who come into the world, especially illuminating for those who will follow the way to God. He is the Door through which alone is there entrance into the fold of salvation. He is the Head of a

divine body of which his disciples are members. He is the Shepherd of all wandering sheep, the seeker and lover of souls, the Light of the world, I AM. All such transcendent images (and there are many more), far from seeming egotistic assertions, as they would seem on the part of any other man who ever lived, fall from the lips of Jesus as gracious and beautiful statements of truth, as words of life, as assurances, convincing assurances, of his will and power to save. They are living words that inspire faith and draw his followers to him in the bands of utterly unselfish, vividly pure, and entirely blessed love.

It is scarcely an additional step in thought to acknowledge him as justification for faith, ransom for sin, ground for hope in immortality. For his sake, in him, souls are forgiven, received, justified of God; in truth, saved, redeemed, regenerated, made over, given new hearts and new minds. And faith in him involves to some degree at least a share in his purity, his holiness, his happiness, his health. Existence itself is conceivable and indeed conceived as an ever-increasing, vivid, transfiguring, transforming life in his spirit. And when he says, "He that hath seen me hath seen the Father," it seems but the simplest enunciation

of what is simply, though most wonderfully, the truth. He is himself a fountain of grace and a seat of absolute justice.

And all this goes along with absolute assurance of his perfect humanity, his sensitiveness to pain and joy, that he could be tempted, be moved to laughter and to tears, that indeed he could suffer the pains of death. And yet inescapably an absolute belief and a passionate conviction forms itself—he is to be adored with such adoration as God alone may claim.

And this experience, this irresistible impression of the evangelical record, renews itself wherever the Gospel is preached, wherever and through all Christian centuries the word of Jesus Christ is preached and his claims presented. Even in a sophisticated age of doubt, such as this, saturated as men are with false philosophy and pseudo-science, tainted as they are with the malady of the age; yet the words of Jesus repeat themselves. Through the power of the Spirit he lives in the imagination and the heart. He makes his claims. He utters the ineffable words of life. He offers rest, peace, forgiveness, happiness. His perfection rebukes imperfection. His purity shames selfishness and greed. And though his "hard sayings" seem impossible to fulfill; and now and then, for the

moment, he seems remote from the confusion, the alarms, the hopes and fears, of these distracted days; yet ever and anon, in extraordinary ways, it is perceived that he is inextricably a part of the age; the unique figure in a universal movement of man toward God, the witness and the pledges of God's ageless love for men. He embodies all that we really conceive as divine, all of the best that we know as human.

There is a spell in those pages of the Gospel that nothing can destroy; there is beauty in them far more solid and untarnishable than in anything man has created . . . He speaks again, it is as the voice of many waters. He speaks to the heart, to the mind, to the imagination, to the soul clouded by doubt, oppressed by difficulty. He speaks in all the experience of good and evil. And always that voice is an invitation, a call—"Come unto me . . ." As in his name bread is broken and wine poured forth, what is called an altar resolves itself into a mystic Calvary. It appears that he offers an eternal sacrifice in that he laid down his life for his friends. His friends share in that sacrifice. Experience after experience opens and reopens heart and mind and will to a risen and a living Christ. Difficulties may not be solved, but they no longer inhibit. Doubts vanish in the

fullness and gladness of believing. Unworthiness does not hinder, for men offer themselves, not as they are, but as they can be, as they might be, as they may be, as they will to be, in him.

Many explanations, demonstrably inadequate, have been offered in vain to account for this experience. The pilgrim asks—but receives no answer—what other words can better or as well express what he feels and thinks and believes about Jesus and the faith he has in him, than those which he utters in the thunderous credo of the Universal Church?

And I believe in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man.

And precisely as the words of the Creed express for the pilgrim in the Way what he believes about Christ, so its phrases express sufficiently—no words could describe or define all that he means—what Christ has done for him.

He can but say, *And I believe that he "was crucified also for us under Pontius Pilate; he suffered and was buried; And the third day he rose again according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father."*

For as the pilgrim looks back upon his own spiritual life, so often marred by shortcoming and positive sin, what has more and more brought him back to God and held him, even as he may waywardly pursue a path of fresh wrong-doing and renewed repentance, is just his faith in God's righteousness and love revealed in Christ. Brought back from sin and his feeble efforts to justify himself by some such judgment as Peter's—"To whom else shall we go; thou hast the words of eternal life?"—he rises to the ideal of trying to be like Christ; and when oftentimes he finds that ideal hopeless of fulfilment, for that which he would he does not, and what he would not, that he does, he begins to realize that he can not be like Christ except it were that he should get Christ's life in him. He begins to appreciate the force of St. Paul's conception, that getting Christ's life in him, means *being in Christ*. He has loved Christ as the beautiful figure that trod the ways of Galilee and sailed its seas; and he

learns that it is his own sin that dims his sense of comradeship. It was through love for such as he—even for him—that Christ gave up his life upon the Cross. Death could not conquer such love; such love alone could conquer death. The Resurrection was the test of Christ's power; Pentecost was its fulfilment. What the pilgrim would not do if he could, what he could not do if he would, in love and sorrow for him so sinning, Christ has done by life given *for* him and life given *to* him. And so with the pilgrim's thought of the death upon the Cross, which convicts and grieves him for his weakness and waywardness, his love of softness and of self, there commingles joy that by Christ's rising from the dead there is possibility and promise for his union with a Risen Lord, no mere feeble imitation of a gracious but vanished master. The Atonement effected by the Death is perfected by the Resurrection. More and more in his pilgrimage he wants to be made good, and he is glad that being made good means the gradual extinction in him of self-centered, self-willed life and the dwelling in him more and more of Christ his life. And of that indwelling he is continually assured as he partakes of the broken bread and the poured-out wine, knowing well that Christ has

power to do who said, *This is my body broken for you,* and, *This my blood shed for you.* The Atonement perfected by the Resurrection is applied in the sacraments, and by prayer, and whenever the heart is uplifted to God, when the mind dwells upon the divine mind, and the will is bent unto the eternal will. The pilgrim knows, as the Apostles knew, that in death endured and conquered by Christ, there is for him redemption, union with God, life immortal and eternal. Therefore he can say to his companions in the Way: We have boldness to enter into the holiest, not because we are holy, but because he is holy; and we are being made at one with him. We enter by a new and living Way, by his body broken and his blood shed, by his rising to life, and by his giving of life. And as he has ascended to the Father, we have a great high priest over the house of God. Therefore, let us draw near with true hearts in the full assurance of faith.

It is from this assurance of faith, from its richness, depth, breadth, heighth, its spiritual grace, its saving power, its pledge of immortality, that the pilgrim, following in the footsteps of the Apostles, has made, has preserved, will defend, and must ever hold and continually utter the Catholic Creed.

3.

It is one of the ironies of life that there should so often appear a conflict between religion and science. It confirms belief in the reality of the Devil, a malignant and powerful intelligence who works to set against each other in gratuitous and factitious antagonism two natural allies in the service of truth. Rightly conceived, religion and science can be but complementary methods of approach to the same goal, different pathways to the same reality. It is true that many religionists and many scientists have quarrelled, and the result of their quarrels is often to make their departments of knowledge incompatible or hostile. Sometimes it is the ignorance of the scientist, sometimes that of the religionist, that is to blame; more often it is due to the fact that either or both hold a false philosophy in addition to whatever scientific or religious truth they have attained. As a matter of fact neither science nor religion necessitates any scheme of philosophy beyond the inescapable axioms and assumptions of common sense. Indeed, both are independent of such, and are themselves the matter from which the ultimate philosophy must be deduced. Science presents no obstacles

to faith nor does faith interfere with the freest pursuit of scientific truth. It is the unwarranted assumptions of philosophic theory that alike impugn the validity of religion and generate crude skepticism in the realm of scientific knowledge.

One of the many reasons for which the Christian values the Creed as an irreversible statement of revealed truth is the involuntary witness it is continually receiving at the hands of scientists. It is this that makes him increasingly indifferent to the assertions of philosophers (who have a strange conceit oftentimes of calling themselves historians) that miracles do not happen and that the notion of revelation is incredible. The pilgrim, supported by the supernatural grace of the sacraments, goes serenely on his way, reiterating the ancient formulas of the changeless faith as confidently as the scientist depends on the axioms of mathematics and the inescapable assumptions of common sense.

These remarks may be illustrated by the brief examination of one of the fundamental problems that confront every thinker about life. Perhaps the experiences that most try scientist, religionist, and philosopher alike are those recurring catastrophic calamities in the

physical order with their attendant human suffering. It is equally difficult to reconcile such phenomena with an orderly evolution toward a better world, with a harmonious expansion of the idea of the Absolute, or with the existence of a just and beneficent God. A satisfactory solution of the problem is yet to be achieved by any method of thought; but it is the Christian, with his faith in a loving, Heavenly Father, who finds in the latest hypotheses of science indications of what the solution will likely prove to be.

Simple and unreflecting souls are apt to see in the untoward manifestations of nature, with their thwarting of human effort and their crushing of human life, the mysterious but direct interventions of a divine Providence: the very terribleness of them witnesses to almighty power and is evidence of inscrutable justice. And the Christian pilgrim, who may indeed manifest simplicity without at the same time being unreflecting, inclines to share that natural instinct. It is easier for him to see in the frightful eruptions of natural or even social forces the intervention of God, than it is to absolve an hypothetical deity from any connection with the untoward events that happen in his universe.

He recalls that on an occasion when certain persons undertook to nonplus Jesus with this very problem, the Master gave what seems at first glance to be an equivocal reply, but which appears on scrutiny to be a hint toward the adequate solution; a hint moreover that now, after many centuries have passed, appears to receive unlooked-for elucidation from the most recent scientific hypothesis . . . "I tell you, Nay; but except ye repent, ye shall all likewise perish." Apparently Jesus would have had them understand that, though it was not a question of the degree of sin, it was most emphatically a question of the fact of sin; that all are under a universal condemnation from which there is possible escape only by repentance, a reversal of standards, a renewal of life, a turning toward God; in other words, that evil in the universe is directly cause for pain, suffering, disaster, war, earthquake, flood, even the crashing of worlds: not evil of individuals, but the evil of the race, which is one, which should be God's children, but which is rebellious and disobedient. For long time indeed this has seemed but dogmatic assertion. It has been tolerated by those who for other reasons accept the spiritual claims of Jesus Christ, but has been assimilated, like many other of his

hard sayings, by few pilgrims in the Way. It too often has seemed, even to Christians, to be but one of the antiquated series of anthropomorphic ideas that philosophers assert do duty for the absence of any true philosophy back of the creeds. But modern scientists, though certainly with no purpose of relieving the embarrassment of pilgrims, much less of theologians, come to the rescue with persuasive and increasingly-popular hypotheses.

Certainly science does affirm an end of the world; it has quite exploded the old notion of "matter"; it is asserting discontinuity in the field of physics, and in so doing disavowing its older notion of a purely mechanical process. Evolution, therefore, can no longer be taken in the sense of a mere unfolding of the implicit; it confronts us with the idea of a creative process; and, though science as such can go no further, a creative process involves the constant intervention of chance or intelligence. There seems, therefore, good reason to believe, as it is man's native disposition to believe, that there are two factors in the world-process—"matter" and "mind"; and if the latter of these is allowed at all, it must be granted priority both in a temporal and qualitative sense—in a casual sense. Indeed, partly by experimenta-

tion, partly by mathematical deduction, many speculative scientists have gone on gayly subdividing "matter" into such infinitely infinitesimal quantities that there can be conceived no quantities more infinitesimal than those of the thought (or the "mind") that conceives them. Whether or no, as some have guessed, thought is the primordial substance or stuff of which all this universe is fashioned; or, as others prefer, the creating mind is somehow mysteriously responsible, there is predicated a Thinker for whom at least God is an adequate name. Thought, so far as can be observed, achieves its highest expression in the self-consciousness of man. Certainly in the state of self-consciousness it can be dealt with, investigated, reasoned about, as nowhere else and under no other conditions. Thought in man, as it is known by each little personal experience as well as by observation of the general experience, is impregnated with evil, marked by a rebellious tendency and will to turn away from goodness, truth, and beauty, as well as by a will to struggle toward those things. And it is practically general conviction that this evil in thought is something alien, something which keeps it from being what it should be. That is personal experience for practically every rational being. It is race

experience. It is highly probable that it is universe experience. It is this alien element of rebellious evil in the thought of the universe that has as its direct and inevitable consequence all that is painful and untoward, all that is disastrous and destructive, in nature and in man. This hypothesis of modern science is the implication of revealed religion, and it is the indubitable teaching of Jesus. So stubborn and inveterate is this evil in the universe, that to Christ's thought the Incarnation and Atonement of the Son of God was God's estimate of its power and danger. So stubborn and inveterate is it that Jesus himself did not assert the final triumph of good, nor even predict it until this present order had been dissolved in catastrophic ruin. So too, universal catastrophe is the prediction of the prophets of modern science.

Indeed, in those discourses about what is called "the end of the world," discourses now more generally explained away than credited by Christians, Jesus definitely prophesied the collapse and destruction of this universe of time and space in which evil has done such incalculable damage. But in the terrible warning of doom uttered by him there is the note of hope, the assurance of a possible and a final

salvation. "All these," he said, "are the beginnings of sorrows." The original Greek for the word translated *sorrows* is ὠδίν, and literally rendered, the phrase would read, "All these are the beginnings of birth-pangs." For the word ὠδίν is everywhere else used to denote the sorrows, the pangs, that come upon a woman in travail; that come when she is about to bring new life into the world. Sorrow indeed, pain indeed: but sorrow and pain that shall ultimately be swallowed up in joy.

In the light of this prophecy, so understood (as it must be taken to be correctly understood); in view of Christ's warning that all are in danger of catastrophe from cataclysms of nature and cataclysms of the human spirit (indeed, they be inextricably intertwined in the evolution of the universe) clues may be found to a solution of the fundamental problem under such cursory examination. There is for encouragement the prediction of ultimate victory, of new and eternal life; of what the author of the Apocalypse called a new heaven and a new earth.

No more is claimed than that these considerations indicate the intellectual solution of the problem. And an intellectual solution must be possible, for it is implied by all the content of

the creeds: the obligation of belief in a just and a beneficent Father in Heaven, in a Saviour who atones for evil and makes the redeemed at one with God; in a divine Spirit, who carries out and applies this atonement to souls in this actual, existing, ever-changing world.

On the other hand, it may be asserted, the moral and spiritual solution of the problem is immediate and inescapable. God's ways may or may not by study be found less mysterious than they are to superficial observation: but whether or not, there is upon every one, as an individual, and as member of community, nation, race, church, the spiritual compulsion and the divine command of repentance, of turning Godwards, of seeking new life of thought and action, to which God calls, to which Jesus persuades, and to which the Spirit is ever inwardly seeking to compel.

And after all—of this at any rate the pilgrim is convinced—the words of the Saviour indicate for him a Way in which his own spirit may keep serene; in which his footsteps, though they falter, yet shall not fail; following which, no catastrophes that happen in nature or in society can quench his hope or still his joy. If this be true — and for their conviction that it is

true countless pilgrims have suffered unto death —is it not more than conceivable, is it not persuasively probable despite intellectual difficulties that prevent the absolute rationalization of faith and hope, that were men as a race to adopt this moral and spiritual solution of their problem—the following in the Way—they might know the fellowship of Jesus's sufferings and the power of his Resurrection? And then, can it be doubted that a race morally regenerated and spiritually redeemed would see with a clearer vision and know with an uncorrupted mind? At any rate, the Catholic Church has no doubt in this matter; but utters an everlasting *Yea.*

Mankind is one. Science, philosophy, religion, equally witness this. On any ground, therefore, intellectual integrity can not be assumed while moral instability and spiritual blindness exist. Given the race as it has been and is, a true religion, except it be also a revealed religion, is inconceivable. The situation reduces to this: the followers of Jesus know that they are in the way of life, in the way that leads to God. This Way was revealed inadequately of old to prophets, most adequately by Christ. Its essentials were wrought out by his first followers from their experience of him

and of their following after him in the sensible power of his Spirit and under the absolute conviction of his authority. To brief statements of those essentials they gave their authority and claimed the attestation of his Spirit. An unceasing stream of pilgrims ever since find in those statements the norm of their own experience and the essence of their belief. That flowing stream of pilgrims constitutes a body which calls itself the Church. And not even in times of ignorance, persecution, corruption, has the faith of that body failed; nor has the Church by any organ that has ever given expression to its faith, given assent to the notion that change is possible in, much less repudiation of, any article of its ancient and universal creed.

In view of this the pilgrim does not conceive that philosophic criticism can urge against the creed of the Church anything that will invalidate the truth it symbolizes, destroy its practical utility for the Christian life, or persuade that change of its phraseology, if conceivable, is to be desired. The more faithfully he follows, the more positively he is convinced.

5.

The term Symbolism has become current in recent years, particularly in connection with

attempts to rationalize religious faith and experience. It has been largely appropriated by those who seem to desire to retain Catholic values while apparently they deny the historicity of the events with which those values are traditionally and logically associated. It is, for example, frequently alleged that since the Creed is a symbol and its phrases symbolical, the expression about Christ sitting on the right hand of God is a triumphant demonstration that the language of the Creed can not be literally interpreted. It is alleged that the sort of interpretation necessarily given to this phrase may be applied to any other article. Moreover, it is often argued that this freedom of interpretation absolves the Christian from holding Christ's birth of a virgin to be a literal fact any more than can be his literal session on the right hand of God. The arguments for and against such freedom of interpretation are familiar, since they have been the principal matter of theological controversy in recent times, and need not be rehearsed. But the problem is more subtle than is commonly assumed, and controversialists on the one hand and on the other have not been particularly happy in expressing the ends in view. Little as particular points of iconoclastic criticism may be accepted, little

as what purports to be results of reconstructive statement may be adopted, it is impossible not to feel (and it is a matter of *feeling* largely) that the purpose behind this demand for freedom of interpretation is a sincere effort to arrive at the reality of which symbols obviously are but the expression.

Symbols, if they mean anything, are the signs and representations of something real; the Creed, therefore, to any one who claims to be a Christian, is the great symbolical statement of the revelation of God in and through Jesus Christ. The Creed attempts (succeeds, shall it not be said?) in asserting the unique relation of Jesus to God as Son and his unique relation to men as Saviour. The Catholic must realize that even the definitions of the Athanasian Creed only safeguard, and do not explain, Jesus's unique Sonship; just as the most profound experience of mystical union with God through Christ, though it brings passionate conviction and ardent faith, in no degree diminishes from the mystery of salvation. What emerges from all Chrisitan thought and experience, orthodox and other, is that Christ has the value of God. About that central fact there is really little dispute: where that ceases to be the case, the thinker ceases to be Christian. The

Creeds do no more than assert that as fact, in technical terms that safeguard against misinterpretation. It is not conceivable on Catholic principles that the Church will repeal articles of the Creed or reject any technical expressions that have found their way into it; but it should not seem improbable, even to a Catholic, that study, prayer, speculation, may much more deeply illumine the statements of the Creeds; draw the Christian infinitely nearer the reality of which they are the symbol. Freedom of interpretation can not touch this reality; whereas, the effort to discipline and restrict thought, as has sometimes happened in the Church, may hamper and even thwart apprehension of that reality. It is only through freedom of speculation, in the last resort inspired by the Spirit, that deeper and deeper truths of religion may emerge into consciousness. In so far as modern criticism has been a mere effort to return for its religious faith and experience to what Jesus did and said in Galilee and Jerusalem nineteen hundred years ago it is demonstrably futile. The effort of more recent criticism, for which the Catholic should have patient sympathy however little he may share its arguments or conclusions, is surely to ascertain not only what Jesus was in his earthly ministry, but what he

is in the counsels of the Eternal, what he is in the age-long experience of the Church. Catholicism is often considered, and in its popular manifestations too often appears, a static religion; whereas, in truth, it is dynamic. Ideally it is destined to embrace all truth and all wisdom. For itself it is the universal symbol of reality in this sacramental universe, the extension of the Incarnation in the world, the revelation of God and of man in Jesus Christ, the Way, the Truth, and the Life. It need not fear, therefore, the freest interpretation. For after all, what now by general consent constitutes the Catholic religion, has been worked out, under divine guidance doubtless, from the free thought of Christians interpreting, speculating upon, meditating upon their experience of a unique person. The truth, Jesus said, should make his followers free. Surely, therefore, it is only in an atmosphere of freedom that truth can emerge, persist, persuade. And that is a circumstance which, if more generally accepted, would have made church history a far more edifying record. That the Catholic Church, in the name of discipline, should be intolerant (however definitely it may affirm, and however authoritatively it should teach), is to destroy one of its chief values as a way to God.

It is one of those strange paradoxes so often apparent in Christian thought and experience that the freedom demanded in the name of symbolism has been most fully achieved by those who, thanks to some particular grace or some native character, appear most indifferent to the symbols of the faith. It is not necessarily, the fact, though that is their own conviction, that mystics attain to deeper reality, but there is a quality of immediacy about their experience that makes it distinctive. What is characteristic of all genuine Christian experience, whether it be in the nature of mysticism, in a practical imitation of Christ, or along the lines of traditional Catholic symbolism, is that to the pilgrim it is the pathway to reality.

IV.

THE DIVINE OFFICE

1.

THOUGH for the Catholic Christian the Mass is the complete and perfect form of prayer, yet since the Eucharist is the occasion primarily of worship, sacrifice, and communion, it is convenient to consider prayer independently of the Mass, and particularly as it is given expression in the Divine Office, which the Church so beautifully has called "the work of prayer," and which she lays upon those definitely vowed to her service as a daily obligation.[1]

There are various forms of the Divine Office authorized in the Church, and though

[1] The failure of many of the Anglican clergy to realize their priesthood, as is often justly charged against them, may well be due in part to the extent to which many of them neglect this obligation of the daily recitation of the offices. It is a duty recognized, if not always observed, by the clergy of the English Church, but hardly even generally recognized by Anglican priests in America. Surely this is an instance of the discipline of the mother Church of England, from which her American daughter did not intend to depart.

indeed all follow certain general outlines, the variety so characteristic of the different communions may not be ignored as seemed possible in the case of the different liturgies.[2]

In considering the Divine Office it is desirable to bear in mind what is the fundamental and primary purpose of prayer. If the *Pater Noster* is taken for the model of prayer, as certainly it seemed the Lord's intention it should be taken, it would appear impossible to misunderstand that its purpose is to train the soul in the will of God; and the soul should be understood as embracing the mind, the affections, and the imagination. Prayer, in the model provided by the Saviour, is the recognition, not only on the part of the individual but by the brotherhood, by the band of pilgrims in the Way, of the holiness of the divine will, of the blessedness of fulfilling it, of the glory of finding in that fulfilment the realization of the Kingdom. To this fundamental conception every form of prayer is both subordinate and complementary; and of it certainly the Divine Office is the richest expression, for it, indeed, embraces or implies practically every form of

[2] That is to say it is impossible to consider Matins and Evensong of the Prayer Book as translations, or even as mere variants, of the old hours. They are in effect new services.

prayer. When the purpose of prayer is so apprehended the objections sometimes urged or the difficulties alleged are simply without point. Indeed, there is but one form of prayer that presents any theoretical difficulty whatever, and this difficulty disappears upon reflection. Though there is no more instinctive prayer than that for others—prayer particularly to avert from a loved one some danger or distress—yet it is sometimes questioned, if the purpose of prayer be the training and conforming of souls to the divine will, how such petitions may be justified. It is argued that since the danger and the distress must be according to God's will, it is unreasonable and useless to suggest to God what may be, what apparently is, contrary to his will. But there is a deeper conception, and it would seem to be the true one, otherwise such prayer could scarcely be so universally instinctive. May it not be that the divine will can only be fulfilled in conjunction with and through such intercessory prayer? May not the divine will embrace at once, and embrace as one, the objective good desired for the beloved and the subjective willing of that good expressed in the prayer of the lover? If personalities are, as they seem, indissolubly interdependent, if destinies are inextricably inter-

twined, it would seem that they must be conceived as interdependent and intertwined by the divine will and to the divine mind. This would also appear to afford the explanation why so many of the difficulties that are the result of personal relationships find their solution in prayer. Intercession certainly may provide the necessary opening for the influence of the divine Spirit. It is, therefore, not only rational but vital.

2.

The Divine Office is the Church's most carefully ordered system of daily prayer—indeed, of prayer seven times a day, to the enrichment of which has gone all the centuries of Christian devotion, as well as of what Christians took over and illumined from the ancient Israel. Moreover, it is prayer expressive of the mind of the whole Church; and it is continually offered throughout the Church in choir and by individuals both voluntarily and of obligation.

The device which, more than anything else, has contributed to the Divine Office so much of rich variety, of imaginative beauty, and of dramatic appeal, is the Christian Year. It originated in the spontaneous instinct of the Christians to commemorate the Saviour as a

risen and a living Lord and their own beloved passed beyond the veil as alive in him. It first found expression in the Liturgy, but it was early applied to those offices of prayer that succeeded the ritual of Temple and synagogue, which, like them, was constructed about the Hebrew Psalter. As time went on it became a complete kalendar, having, on the analogy of the civil year, its seasons, its holydays, its fast days, and its ferias. Each generation of pilgrims made their own contribution, each group of pilgrims indeed; for the Christian Year varied in different parts of the Church, and a strictly universal kalendar was never suggested until the triumphant Papacy, with its passion for uniformity and its interest in replacing local usages by Roman, attempted to impose one, without, however, conspicuous success. But even so highly organized a regulative body as the Congregation of Rites failed to prevent the overloading of the kalendar by the diverse sections of Christendom persistent in the commemoration of local saints and heroes. Reform was deemed desirable in the middle age, and is still patiently pursued by the Roman Church. In the Sixteenth Century the break with Rome afforded the fathers of the English Reformation opportunity for drastic revision, of which

they took the fullest advantage. Despite subsequent efforts to modify their radical revision, much yet remains to be remedied.

But, according to whatever kalendar in use in the Church, to any one who attempts to follow the changing seasons of the Christian Year, with their alternating days of feast and fast, their commemorations of the chief events of the Master's life and of the lives of his greatest followers (as the clergy must do in the very routine of their office), the admiration deepens for the wisdom and the appreciation of beauty that devised this scheme as an aid to the practice of the spiritual life. Year by year we follow the Saviour's earthly ministry and hear all his essential teaching. Every year the great mysteries of faith are brought afresh to our contemplation, and as from time to time we commemorate the Blessed Virgin Mother, the Apostles, the Prophets and Evangelists, the Martyrs and Confessors, heroic leaders and holy women, and the ministering and guardian angels, more and more our worship and our practice unite themselves with that of "the whole company of heaven"; the veil that divides the visible from the invisible world assumes, as it were, a certain transparency of texture; the distinction between the Church tri-

umphant above and militant here in earth becomes less sharp, and we realize more sensibly the comforting truth expressed in the familiar hymn:

> "O blest communion, fellowship divine!
> We feebly struggle, they in glory shine;
> Yet all are one in thee, for all are thine.
> "Alleluia."

It is precisely this truth to which witness is borne by one of the last festivals of the Christian Year when All Saints are gathered under one commemoration.

The considerations that apply to this particular festival are germane also, in part at least, to most other days that commemorate those pilgrims in the Way preëminent for heroism and for sanctity; and the setting forth of these considerations once for all should suffice to establish the value of all such holydays.

The spirit of the delicate skill that devised the Christian Year is nowhere more evident than in putting All Saints' Day on the kalendar just where it is, toward the end, but not at the very end, of the Church year; in that mellow and lovely season when the fruits of the earth have been harvested and stored in barns; and when, though the trees are bare or such ver-

dure as still clings to them has fallen into the sear and yellow leaf, all their recent splendour is still fresh to mind; and when so often after the first touch of frost there comes a revived and caressing warmth, a peculiarly gracious time which is called Indian summer; which the English of the middle age, more familiar with certain aspects of Christian life, poetically and perhaps more appropriately termed the Little Summer of All Saints.

It was indeed insight into the fitness of things that fixed the commemoration of all the saints at this season. The stored barns suggest the grace stored up in righteous character; the gauntness, straightness, bareness of the natural world suggest the strength of which the saints are possessed, of which pilgrims also should be possessed against the wintry storms of experience; and yet the sweetness of the air, the lingering here and there of lovely bloom and the veiling of all the landscape in golden or silvery mist, softens harshness, recalls the recent brilliant beauty, and assures us of splendours and glories that yet shall be.

It should be worth while to make some new estimate of the value of the observance of this season; for the perception of values deepens appreciation. It is evident that one of the

readiest and soundest means of inculcating patriotism and of generating good citizenship in a people is to make them familiar with the lives and teachings of the national heroes. This is done by setting aside their birthdays as holidays; by holding commemorative exercises in schools and town halls, when their virtues are extolled in the fervid eloquence of village orators, passages of their own works are read—how familiar has Lincoln's Gettysburg speech become through just such repetition!—and popular songs are rendered, recalling their exploits or their principles. Their birthplaces are set aside as shrines for patriotic pilgrims, as has been done so perfectly at Mount Vernon; and the best artists are called upon to design for their tombs monuments that shall appropriately express the spirit of their endeavour. Their personalities are the theme of history, of literature, of drama, and most frequently of song.

If these efforts are successful in civic life, it is worth while to realize that they are used with like success by the Church for the purpose of stimulating loyalty and developing good Churchmanship. Just as to strip a consciousness of all acquaintance with national heroes is to rob it of one of its greatest civic inheritances,

so to eliminate the saints from worship and devotion is to deprive Christians of a precious religious heritage. If at one time this sort of religious observance was over-emphasized to the point of thrusting out things more fundamental and vital, a like danger need not be feared in this unidealistic, rebellious age. The zeal of the American Fathers for the saints to whom reference is made in Holy Scripture was greater than their sense of proportion. They pruned even the already well-pruned English kalendar with a vengeance. It might well be doubted if the cultural, historical, religious value of a commemoration of St. Bartholomew, Apostle though he were, equals that of a commemoration of St. Bernard, St. Anselm, St. George, St. Benedict, or St. Columba. The history of Christianity did not end with the closing of the New Testament canon: there are other periods of Christian development as interesting, as appealing, as rich with suggestion and example. The Reformation did not interrupt continuity with the Church of the earlier centuries, though it did so much to deaden and dull realization of that continuity. It would be a great gain to be given the opportunity of setting forth the golden deeds of Christian leaders, exemplars of strong and beautiful life,

in other periods of the Church's history than just the Apostolic. Reverence for Lincoln will never displace Washington in the admiration of Americans; nor need reverence for St. Peter and St. John and St. Paul shut out knowledge of and regard for St. Augustine, for St. Francis, or for such a very modern saint as John Keble, who set to music so much of the gracious teaching of the Christian Year. It is a late notion that canonization can only be effected by the Pope. The greater saints were canonized by the spontaneous devotion and admiration of the people. If for no other reason than as insistence on the right of the Anglican Communion to canonize her heroes, it is to be regretted the name of King Charles the Martyr no longer finds a place on the English kalendar. The pilgrims in the Way have need of the saints, not alone for their prayers in heaven, not alone as examples of varied types of Christian character, but for the encouragement of their own loyalty to the faith, and for the deepening and broadening of their most modern Churchmanship.

Again, All Saints' Day is a direct means for stimulating the religious imagination. It is only as a knowledge of the splendid variety of Christian character is obtained that there can

be an adequate understanding of essential Christian personality, that is to say, of the Christ himself. A chief value of the saints is to see in them the reflection of the Saviour's image, despite all the superficial differences of age, time, temperament, and circumstance. Each of them is, as it were, a mosaic, admirable in itself, but chiefly admirable because it contributes to the perfection of the entire picture. An old writer has said that the soul is dyed the colour of its thoughts. The colour of the soul of much modern religion therefore must be drab and grey, for its thought is so often prosaic, humdrum, colourless, stupidly respectable, decently dull. It lacks imagination. It needs colour, light, beauty, poetry, music, the thrill of adventure, the charm of romance. No device the Church has used is more adapted to produce this than the commemoration of the saints.

And since All Saints' Day—or more particularly the first day of its octave, All Souls'—includes the commemoration not only of the heroic, but of the more personally beloved dead, its observance is a direct means of deepening that filial piety, that love of family, of home, of friends, so always necessary and so often wanting. It conduces to the realization

that to those who have faith in the Risen Christ separation is brief and reunion everlasting.

To know the strengths and beauties of the saints is to admire, to reverence, to imitate; it deepens all human sympathies and helps to that true discernment of the hidden qualities of souls which was so divine a characteristic of the Christ. Perhaps more often than is realized the whole duty of a Christian might be summed up thus—to recognize, to appreciate, to aspire.

3.

In connection with the Christian Year the meditative mind loves to linger in contemplation upon those festivals dedicated to the Blessed Virgin Mary—her Conception, her Nativity, her Mother and her Spouse, the Annunciation, the Visitation to her cousin Elisabeth, the Purification, her falling asleep, for all of which liturgical skill has devised such beautiful offices. It is to be regretted that in the English kalendar the most of these feasts are marked only as minor or black letter days, and that in the American all but two are wanting. If there was exaggeration in the devotion to the Madonna in the middle age, the minimization of such devotion since the Reformation

is to the non-Roman Catholic the most serious blemish in his Christian Year.

The picture of the lowly maiden of Nazareth, kneeling, as the pencils of Christian artists have so tenderly depicted her, amongst her lilies, with the sweet wonder upon her face as she listens to the angelic salutation proclaiming her forever blessed among women, has captivated the imagination of mankind and awakened faith often when more solid reasons fail to appeal. The fairest lines, the most exquisite colours, the loveliest tones, have gone to the pictorial representation of the Virgin's life; indeed, almost without exception, the greatest artists have fulfilled their dream of beauty in the imaginative presentation of the face of the Madonna, that glorious lady who of all the saints most warms the heart and uplifts the pilgrim spirit. Some of the sweetest strains of poetry have been sung with Mary as the theme, from the rhythmic gladness of St. Luke's Gospel of the Nativity to the rich medieval Latin of the *Ave Stella Maris,* from the restrained devotion of the old Teutonic *Leistenteit* to the tender syllables of Keble and the purest metres of Rosetti. The hymns for St. Mary are the finest of the old office books; and composers, ancient and modern, from Pal-

estrina to Gounod, have set them to melodious harmonies.

In Holy Writ Mary appears as the pure and lovely Virgin, meekly obedient to the heavenly vision, submitting herself in all humility to the divine miracle to be wrought in her; then, as the loving Mother with the Christ Child in her arms. A few glimpses there are of her watchful mother-love — at the Temple in Jerusalem for the solemn presentation of the first-born and her own ceremonial purification, according to old Hebrew custom; when, meeting with the aged Simeon, she let him take the child in his arms and heard him utter his *Nunc dimittis;* again at a later date on a journey back from keeping the Passover in the Holy City when, missing her boy, she finds him in the Temple courts, in his Father's house. She was at the wedding-feast in Cana of Galilee, when Jesus sanctified innocent social festivities by his presence; and once again when she called to him from the midst of a crowd that pressed about him; and he who men knew so deeply loved his mother, proved his love for men by calling them his mother. And finally she is seen at the foot of the Cross, the sword piercing her own soul also; faithful to the last, tenderly commended by the Saviour

to the care of the beloved John. Then the veil descends. She is seen no more.

Tradition supposes her to have dwelt amongst the group of early Christians in the household of St. John, and later to have accompanied him to Ephesus when that city became his Apostolic see. It is believed that it was she who furnished St. Luke with the details of the Gospel of the Nativity. The ancient Church celebrated her falling asleep at some unknown time and place. So it is a natural wonder that would know more what manner of life was that of the Mother of Christ after the Beloved Disciple took her to his own home, but it must be left to inference what hopes, what privileges of vision, what consolations of the spirit, were hers in that hidden sanctuary. In the middle age pious souls came to believe that she had been assumed into heaven. It is not strange that the imagination of the faithful should reverently have enquired into the circumstances of the falling into her last sleep of the Blessed Virgin Mary, and, since all authentic records of that event have perished, should have conceived the beautiful idea of her Assumption. It requires no effort to believe in the ineffable purity of the Mother of Jesus; it is not difficult to suppose that angels bore the

Queen of Saints to the courts of heaven. There must be trust that now in heaven her prayers avail the pilgrim in the Way, as once her humble obedience and willing consecration did so greatly avail to forward the redemption of his soul.

The safest and surest measure of devotion to the Blessed Virgin Mary is the Angelic salutation that hailed her blessed, and that spontaneous hymn to which on the occasion of her visit to Elisabeth she herself gave utterance. In the old antiphonaries, amongst the earliest service books extant, the *Magnificat* was called the *Evangelium Mariae* (the Gospel of Mary), and justly so, for it is indeed full of gladness and exultation. In the early breviaries it was assigned to Vespers, on the inference that it was toward evening when Mary reached the home of Zacharias and Elisabeth. Thence it passed into the Evensong of the Book of Common Prayer, where it constitutes the heart of the service, accenting all the office with its sweet devotion, as of a prayer especially sacred, as of a canticle of particular eminence, as of an offering of unwontedly fragrant incense. The *Magnificat* is steeped in the language and sentiment of Old Testament devotion; and has an intimate relation to the

Song of Hannah, which was uttered on a not dissimilar occasion; thus indicating that the Blessed Virgin was one of that pious circle who waited for the consolation of Israel, and was familiar with Israel's deepest longings and aspirations, particularly as they found expression in poetry and prophecy. It combines with simple, and therefore truthful, art the personal devotion of Mary's heart to God and her deep sense of her people's religious hopes and needs. "*My soul* hath magnified the Lord. . . . . for he hath visited and redeemed *his people.*" It is in virtue of this weaving together of the essential elements of prayer that it becomes so perfect a medium of devotion. There is first expressed the spontaneous giving of the heart to God, and the rejoicing in the happiness that is the result of such free giving. Such surrender is the beginning of all true mystical experience—the deep sense of communion with God to whom the heart is given; the peace and restfulness that succeed the disquiet and restlessness of unspiritual life. As St. Augustine later expressed it: "Thou hast made us for thyself, O God, and our hearts are restless till they rest in thee. Save when it is riveted upon thee, my soul is riveted upon vanity, yea, though it be riveted upon things beautiful."

And then in the second place there is in the *Magnificat,* as in all pure devotion, the growing sense and consciousness that the sweetness and good that cometh of union with God, is a sweetness and good to be shared with others, until the overweening sense of God's presence in the soul merges with the consciousness of God amongst his people, of Israel visited and uplifted, of Zion redeemed. The consecration of the heart to God begets a catholic charity: to love God is to love the brethren, the fellow pilgrims in the Way.

"Ave Maria! blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove?

"Ave Maria! Mother blest,
To whom, caressing and caress'd,
Clings the Eternal Child;
Favour'd beyond Archangels' dream,
When first on thee with tenderest gleam
Thy new-born Saviour smil'd:—

"Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;

For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine."

If so much may (and can less?) be justly said of the Madonna, Catholics who have revised the Divine Office of the middle age surely owe a duty of reparation to secure in the offices they accept a fuller recognition of the part that Mary plays in the great drama of Redemption.

4.

It is not difficult to discern the reasons that determined the difference between the old and the reformed offices for feasts of the Blessed Virgin Mary; but, in spite of those reasons, the actual course adopted was in direct conflict with one of the fundamental principles of the revision. Those principles would seem to be the translation of the old offices into the vernacular, the combination of the seven hours into two, the adaptation of them for use by the people, and finally a more extended use in them of Holy Scripture. Much indeed is to be said for and against the translation from the Latin into the English; but, considering the wider use to which the revised offices were to be put, that decision was perhaps inevitable. It is not necessary to argue the wisdom, or the lack of it,

that dictated the two instead of the seven offices; though it must be urged that the two were no more designed to surplant the Mass as the normal form of worship than the seven had been. But in view of the appeal to Holy Scripture, the obscuration of the commemoration of the Blessed Virgin is indefensible.

In view of the fact that this appeal to Scripture underlies so much of the Anglican Reformation in its doctrine, practice, and worship, and since it is in the Divine Office (with the exception of the unfortunate neglect of the Blessed Virgin in the revised kalendar) that this principle receives its most obvious application, some consideration of its merits is not inappropriate.

The degree of the change may be briefly indicated. In the old breviaries the offices were built about the Psalter, on the theory that in the course of each week the psalms would be read through at least once. But owing to the overloading of the kalendar in the medieval age with a great variety of feast days, it resulted that the ferial office was seldom, if ever, actually said. For it will be recalled that feasts have their proper psalms, with the result that certain psalms (the 110th is a conspicuous example) were said over and over, and those,

as it happens, by no means always of the greatest devotional value. To obviate this grave defect, which the modern Roman Psalter has attempted to deal with, though less radically and with less success, Matins and Evensong were built about the Psalter on the theory that the psalms would be said through in the course of each month, and this was practically accomplished.

Doubtless one of the reasons for practically disregarding the lesser hours in the revision was the great similarity and the deadening inflexibility of those offices; for the old breviaries necessitated every day reading through in those hours of Psalm 119, of which the monotonous repetitions do not render it the most edifying. It is only within the present generation that the Roman Psalter has removed this great blemish, which made its lesser hours of such dubious value. At any rate the compilers of the Prayer Book eliminated Terce, Sext, and None; but whether or not that is to be regretted, it is difficult to understand their motives for eliminating Compline. The American bishops in their Book of Offices have made a graceful gesture in the way of restoring Compline to Anglican usage, though they have not succeeded in devising an office that many would will-

ingly see incorporated in the Book of Common Prayer. It may be noted parenthetically that Anglican communities, in their desire to revive the more ancient usage, have fallen back upon translations and adaptations of the old breviaries, none of which however is likely to become widely used.

The varied number of short Lessons provided in the old night office of Matins and the Short Chapter (a verse or two) in the other offices gave place both in Morning and Evening Prayer to two much longer Lessons, one from the Old and the other from the New Testament. These lessons, instead of being fixed as in the breviaries, were selected according to a Lectionary, which has grown more flexible and varied with every revision of the Prayer Book, so arranged that in the course of every year a great portion of the Old Testament, certainly the more edifying and inspiring portion, and practically all of the New Testament, is read through. Moreover the Canticles appointed to be read in the service are all taken from the Bible. The result is that Morning and Evening Prayer, with the exception of the Exhortation, Confession, and Absolution, *Te Deum* and the Prayers, are entirely in the words of Holy Scripture.

This more extended, systematic, and instructive use of Scripture in the Divine Office is the usual and sufficient Anglican defense of the revision made in the Book of Common Prayer. The larger use of Scripture is an additional argument for the translation into English, as it provides the opportunity for thorough familiarization with the incomparable King James version of the Bible.

5.

In the affection of many who daily recite the Breviary, or who at least are familiar with its offices, Compline holds the first place. And since it is not only one of the most nearly perfect but also one of the shortest of the offices, a more particular comment upon it will illustrate the value the Divine Office must have for all pilgrims faithful in the prayer of the Church.[3]

It is supposed by some liturgiologists that Compline (*Complin, Completorum*), the completion or ending of all the Hours of the day,

[3] Nothing could be more welcome to many than the incorporation of an adequate version of Compline in the Book of Common Prayer. Oddly enough, Compline is the only point in the modern revision of the Roman Psalter that is not an improvement. It must seem loss rather than gain to give up the fixed psalms, endeared by long association and so peculiarly appropriate to the office, for the varied psalms now authorized by the Congregation of Rites.

was first arranged for the Breviary by St. Benedict; by others it is ascribed to St. Basil, since there are references in the ancient writings to another "hour of prayer" after Vespers; by a few even it is traced to St. Pachomius and the early monasteries of Egypt. Probably in some form it was used by them all; what is certain is that St. Benedict is responsible for the version that still (with immaterial additions) finds place in the Roman Breviary, *Jube domne benedicere.*

Compline is normally said at the close of day, in religious houses before the Great Silence, by individuals before retiring for the night; and it is consistent with the spirit of the office that silence should thereafter be observed. It begins, appropriately enough, by the invocation of a blessing upon the night's repose. The blessing is asked of God, not of right but of grace; for restful refreshing sleep, undisturbed by evil thoughts or dreams and outward dangers; such a rest as foreshadows the peaceful end desired by the pilgrim soul "in the communion of the Catholic Church, in the confidence of a reasonable, religious, and holy hope, in favour. . . . with God, and in perfect charity with the world."

Sobrii estote, et vigilate: quia adversarius

vester diabolus tanquam leo rugiens circuit, quaerens quem devoret, cui resistite fortes in fide.

In the old Benedictine monasteries the evening devotions included a short period of spiritual reading—Holy Scripture or other. Compline preserves the relic of this in the Short Lesson (I St. Peter, v. 8), the purpose of which is to suggest the theme for meditation. The pilgrim soul is to be sober and vigilant; for though he may cast his care and anxiety upon the Lord, yet the enemy is ever watchful, and as a roaring lion seeketh whom he may devour. The imagery is that of the prowling lion of the Psalm and the Adversary of Job. The Christian, as he gives himself to sleep, is to do so in a Spirit of watchfulness, ready for alarm, prepared for attack; much as the guardian of a fortress does not permit himself to rest except it be with arms by his side. The pilgrim must be prepared to withstand temptations of the night—evil thoughts, vain imaginings, unchastened memories. The Evil One is to be shut out by a wall (στερέος, something hard or firm) of faith; but not forgetful that outside Satan wanders seeking a breach in the defenses, a door left unlocked, a gateway open. God is to be depended upon,

but the soul must take the precautions dictated by prudence.

Adjutorium noster in nomine Domini.

Almost at once comes the great liturgical exhortation. The Name of the Lord is ever symbolical of all that God is. Of old the Israelites never ventured to pronounce the ineffable and sacred Name, but used a circumlocution possible to their language, whereby though the letters indicated *Jehovah* (*Yahweh*), the sound uttered was simply *The Lord* (*Adonai*). Very early in the life of the Church, pilgrims in the Way transferred the ancient reverence to the Name of Jesus, for which eventually a feast day was set aside and an office composed by St. Bernard, which comprises some of the loveliest hymns in honour of the Holy Name. The Name of Jesus is at the heart of all Christian faith, the abiding witness of Incarnation and Atonement. Indeed, in the first age of the Church, pilgrims were content to utter their faith in a single phrase, *Jesus is Lord,* meaning thereby quite all that later more elaborate creeds undertook to express.

Pater noster.

The exhortation having been said aloud, because it proclaims a common heritage—the

Name whereby all must be saved; the Lord's Prayer, summing up the desires of the soul, its hopes and fears and aspirations, is said secretly to God.

Confiteor Deo.

The preface to the office being finished, there is confession of sins in traditional liturgical formula. It is made primarily to God, who has been chiefly offended and from whom forgiveness must come; and secondarily to the Saints, "the whole company of heaven," whose intercession for the divine pardon would be engaged; and also, if there be occasion, to the brethren actually present and participating in the office. The soul, then freshly cleansed, is ready to unite with saints and angels in the praises of the Most High.

Psalm iv. Cum invocarem.

The first psalm is an evening prayer of great antiquity. In it the soul addresses itself to prayer in memory of the past; takes sides with God against his enemies, and to that end will purify itself with devotion and ordered sacrifice. The depression of night, felt at the opening, soon changes into joyful trust. The careless world is contrasted with the quiet peace of the cloister, of the soul in sanctuary. The evil

sons of men blaspheme God by neglect, seek after vanity, and are deceived by lies; but God chooseth to himself the man that is godly. The pilgrim admonishes himself to wait patiently upon God in prayer and meditation. "Be still, and know that I am God." "In quietness and confidence shall be your strength." He is to offer sacrifices of righteousness. The thought of the religious in the cloister, as of the Psalmist in the Temple, is not primarily of the sacrifice of the cultus, but of those spiritual sacrifices of the will and the heart which prepare for the great sacrifice. The psalm closes on a note of confidence and thanksgiving, of trustful repose in God's protecting care for the night.

> "Now I lay me down to sleep,
> I pray the Lord my soul to keep."

Psalm xxxiv. In te, Domine.
Psalm xc. Qui habitat.

This psalm, written in times of peace when Israel had free access to the Temple, assures the pilgrim soul of the safety of those who make God's Temple their habitual resort. The Christian transfers the reference to Church and Altar.

One of the verses, that which refers to the "sickness that destroyeth in the noonday," re-

cited daily by such multitudes under the vows of Religion, has come in its Christian application to have a special reference to the sin of *accidie,* which Cassian describes as "weariness of heart" and identifies with this *daemonium meridianum.* Dante in the *Inferno* punishes those guilty of this sin, and makes them to say,

> "We were once sad
> In the sweet air, made gladsome by the sun;
> Now in these murky silences we are sad."

It has been identified with that "sorrow of the world" which, St. Paul says, "worketh death."

It is that sudden overwhelming distaste for the offices and practices of religion that now and again afflicts even faithful souls, denudes them of spiritual comfort, tries their faith, and tempts them to despair. "Yea, they thought scorn of that pleasant land, and gave no credence unto his word; but murmured in their tents, and hearkened not unto the voice of the Lord." *Accidie* slays myriads who know not what their trouble is, for its effects are deadly disease of mind and will. The psalm proposes the remedies against it: Prayer and Fortitude. . . . .

And so the Psalter goes on, with its freight

of rich and tender and inspiring association. It is as if the words have taken on a deeper meaning and are charged with the power of the faith and devotion of the multitudes that have used them throughout the ages, have taken on almost a sacramental nature. The analysis, however, need be carried no further; even though so much must appear sadly inadequate to any pilgrim familiar with "the work of prayer," yet enough has been suggested to indicate the value of the Psalter to the pilgrim soul.

Hymnus. Te lucis ante terminum.

The hymn for Compline, ascribed to St. Ambrose in the fourth century, exquisitely gathers up afresh the lessons of the Psalter. At the end of day God the Father, the Creator, is invoked as Keeper and Guardian of the soul, petitioned to inspire even dreams, to banish unworthy fears and unholy thoughts, to preserve from the stain of sin and the attack of the Evil One, and all through Jesus Christ our Lord.

Canticum Simeonis. Nunc dimittis.

The Canticle of Compline, following upon the Short Lesson from Jeremiah and the following Versicles and Responses, is the Song of

Simeon, the evening prayer dearest to the Christian heart, as it rejoices that now—after the day of work, expectation, suffering, trial—God mercifully permits it to behold his salvation, to be lightened by the Light that lighteth all the world. It is to such as Simeon that the Saviour comes: to those whose purity of heart prepares them for the vision of God; whose fidelity and patience have triumphed during slow, dull, uneventful years.

> "He to the lowly soul
> Doth still himself impart,
> And for His dwelling and His throne
> Chooseth the pure in heart."

Oremus. Visita, quaesumus, Domine.

At last in this prayer the entire meaning, point, theme, of Compline is gathered into one petition—that God may vouchsafe his presence and by that presence, destroy and make of no effect all those subtle snares by which evil spirits would entrap the soul; and grant to his faithful pilgrims the protection of the Angels.

And then with the *Benedicto* the office of Compline is ended. By it, night by night, the Church reminds the faithful soul of the last great sleep of death; and that yet death is not to be a sleep but the finding of eternal sanctu-

ary under the shadow of the Most High. The pilgrim shall sleep but to awake in the presence of God.

It challenges the imagination to conceive how more perfectly, with what greater inspiration and beauty of word and tone and cadence, the Catholic Church might commend the work of prayer to the Christian soul than in the Divine Office.

V.

THE KINGDOM OF GOD

It has often created comment and vainly challenged explanation that while the term *The Kingdom of God* was so frequently upon the lips of Jesus, it apparently dropped almost entirely from the Apostolic preaching. In contrast to the three-score and more times that it is used by the Saviour, St. Luke employs it only five times in the Acts, St. Paul but a few more times in his letters, and the author of the Apocalypse but once. In line with the Apostolic usage the expression does not find a place in the Creeds, and does not extensively appear in subsequent theology. It was for long the custom loosely to identify the Kingdom with the Church and to use the terms almost interchangeably. The explanations for this differing usage are many, and perhaps most of them contain some element of truth. It may be that the idea of the Kingdom of God was too large

a concept, too inconclusive an one, to be patient of the formulization incumbent upon Christian teachers; as indeed it will appear by merely cataloguing the various ways in which Jesus himself characterized the Kingdom and the many things to which he likened it.

It is, in his conception, past, present, future; something which, though it exists in time, is yet eternal; something into which souls are born; something also that is born into souls. It is like a sower sowing good seed in various sorts of ground, good and bad, with strikingly different results; it is like the wheat-seed sown and springing up to be half-choked by tares. It is like to leaven hid in a measure of meal; to a candle set upon a candlestick; to the housewife's lost coin. It is as a merchant seeking goodly pearls and selling all that he has, to buy one of great price; it is like unto the grain of mustard-seed falling into the ground, decaying and growing up anew into a great shrub that will shelter the fowls of the air. It is like to a company of virgins waiting, with trimmed and untrimmed lamps, for the coming of the bridegroom; to a wedding supper to which the invited guests do not come, but from which also many are repelled because they are not worthy. It has many aspects and can be

seen with different effect from a multitude of angles. It is as a pool of water, clear as crystal, but unguessably deep, and still unplumbed. Now and again the Church could be substituted without violence to the imagery or the meaning of the parables; but as often such a substitution is impossible. It is not offered as an adequate explanation, but only as a partial and tentative suggestion that the Kingdom of God stands in the conception of Jesus for the ideal, the all-embracing truth of God and of his own life and mission in revealing that truth; while the Church was devised by him as the great means, the principle instrument for bringing the Kingdom to pass.

It would be an endless task to attempt to consider the Kingdom in its every aspect and from every angle; but the effort to examine it from certain viewpoints, arbitrarily selected or determined by purely personal considerations, may not be uninstructive.

1.

The most effective method of considering various implications of the Kingdom is by careful consideration of the similes used by the Master to convey the idea to his first disciples.

The saying that the Kingdom is like a net is one of the simplest of these similes, and like all other of the Lord's sayings, contains far deeper than just the obvious meanings. The word *net* is so simple and the thing for which it stands is so familiar, that it is not immediately apparent how precisely the word exemplifies the nature and constitution of the Church, which in this instance obviously is interchangeable with the word Kingdom. Considering the Church, as Catholics must, as a divinely given and endowed organism, descending from generation to generation with a continuous (if always developing and expanding) tradition and doctrine, is to postulate authoritative organs of that continuity; is to see in the historic episcopate that principle of continuity in operation. And were the succession of bishops to be set forth on paper, linking each bishop to each of his consecrators, there is a literal demonstration of the precision in the Saviour likening the Kingdom to a net; for the resulting diagram is an actual network. Unlike the succession of a dynasty from father to son, the authority of the Church is transmitted in the form of closely interwoven meshes, guaranteeing not merely a continuous but a stable succession; for though it might break down at

this or that point, yet the whole would not be seriously impaired.

The netlike nature of the Kingdom is again apparent in the system of apologetic by which its faith is intellectually defended or by which it is rationally set forth to persuade minds not already convinced. Christian apologetic is surely not a single sustained argument of flawless logic; that is to say, it is not a chain of reasoning. A chain is only as strong as its weakest link, and if there were but one argument for the Christian faith, and in that argument a single fallacy, the whole would be invalidated. On the contrary, Christian apologetic is a network of arguments, now loosely, now closely woven together, constituting an intricate and complicated pattern of philosophical, historical, psychological, and empirical strands; reasons and evidences capable of affording many acute minds infallible proofs of that wherein they have been instructed.

Once more the netlike quality of the Kingdom appears in the great and legitimate variety of practice and personal experience that obtain in it. Indeed, there is no variety of religious experience (if it have any reason for existence) that can not find a home in the Catholic Church, that has not done so. Nothing could be more

impossible to define than the characteristic Christian experience. What is characteristic in the Kingdom is practically every experience that is one of true religious value. Moreover, it might seem as if the Master contemplated the inevitable existence of both heresy and schism, foresaw rents and tears in the fabric of his Church. But just as a net may be torn without ceasing to be a useful implement, so the Church, rent indeed as it actually has been and is, though with whatever loss to its efficiency, surely has not ceased to be useful. It is helpful in this connection to recall that one of the most vivid and pleasing pictures in the Gospel is of the fishermen, called by Jesus to be fishers of men, mending their nets, indeed—it is to be inferred—spending much of their time in doing so. Doubtless he contemplated the probability that the members of his kingdom must often be engaged in the same task.

2.

Again Jesus said of his Kingdom that it was like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.

It has been generally assumed that by this saying he meant to indicate the secrecy and

rapidity with which the Kingdom would propagate itself in the world, and to prophesy that ultimately the existing state of society would, as a result of this process, coalesce with the Kingdom of God. Ingenious commentators have further seen in the three measures of meal esoteric references to the three parts of man—body, soul, and spirit; or to the three elements of society—the material earth on which it exists, the state, and the church. This therefore was a favourite text in the nineteenth century when the idea of progress was so universally entertained.

Before attempting to ascertain the value of the Kingdom actually indicated by the Lord in this saying, it is worth while to note the ineptitude of the common interpretation of it; an interpretation so inept indeed that it has been quoted in defense of ideas that it actually contradicts, or of late—since those ideas are no longer so confidently accepted—has been permitted to sink into unmerited obscurity through sheer inability to discover an adequate explanation.

It may be asserted at once that the propagation of the Kingdom has been neither secret nor rapid. What the light-hearted commentators who have glided easily over the parable

have alleged to be secrecy was in point of fact only the obscurity in which necessarily the Kingdom first developed. From that awful hour in Jerusalem, when what was done, so dreadful in itself and yet so beneficent in its effect, was not done in a corner, to the present "publicity" in which Christianity functions and for which its official leaders plead, secrecy is the least characteristic thing about it. From the insistence of the first apologists that there was nothing occult about Christian practice, to the indignation aroused by an ingenuous young Tractarian arguing for "a certain economy" in imparting religious truth, the notion that they have anything to conceal has been indignantly repudiated by Christians everywhere. Their very mysteries are celebrated openly; and are called *mysteries* because they are concerned with the infinite and the eternal, not because they are secrets to be imparted only to the initiate. Moreover, the notion that the Kingdom is to develop secretly is strangely at variance with Jesus's other description that it is as a light to be placed upon a candlestick so that it may illumine the whole house; and as strikingly in conflict with St. John's conception of Christ as the Light that lighteth every man. Even when the Kingdom is conceived as a

spiritual force within, it is to be manifested outwardly and be known by its fruits.

Nor is the notion of rapidity in the propagation of the Kingdom sustained by a serious reading of its history. Doubtless at different periods, after the conversion of Constantine, after the reorganization of Europe by Charlemagne, at the "Great Awakening," there has been a rapid propagation of superficial Christian ideas, but the very nations that have most quickly and easily been christened have been the least edifying examples of Christianization. Time is a baffling concept, but from what is reckoned the beginning of history, the Christian era has occupied about a fourth part of that period; and if toward the end of two milleniums after Christ only a quarter of the inhabitants of the world are nominally Christian and only a fraction of those genuinely so, it may well be doubted if the rapidity with which the Kingdom would propagate itself was the Lord's meaning in likening it to leaven. And if indeed that was his meaning, it may be doubted if the simile was a true one. If for various reasons Jesus is to be trusted, it is a wiser, if not a common course, to relinquish what may be a mistaken interpretation than to deny the trustworthiness of his words.

Happily it is no longer necessary to dispel the other notion that by this saying Jesus meant to teach the gradual evolution of society, by means of a steady progress, into the Kingdom of God, though it should comfort the pilgrim to recall that Jesus never uttered a sentence in support of the superstition of progress. But if it were the fact that somewhere else Jesus so taught, he does not do so in saying that the Kingdom is like unto leaven. In point of fact, it absolutely contradicts such a notion; and it is amazing that this has so seldom been realized.

It is likely true that if an entire nation actually believed and lived the life depicted in the Gospel, the civilization of that state would become as nearly ideal as we can conceive a civilization to be. It is surely right to hold that there is embedded in Christ's teaching principles that would afford ideal solutions for social as well as for individual problems; but it is a very different thing to assume that human society will inevitably work itself into this ideal situation. The assumption is warranted neither by what the Gospels assert as to the success of those principles nor by the fate which they have so far met at the hands of men. It is not without significance that on the same

occasion Jesus foretold the coming of the Holy Spirit, he uttered with equal solemnity the words of warning, *The Prince of this world cometh, and hath nothing in me.* The Lord always set the world and the Kingdom over against each other in sharp contrast and contradiction. Though the pilgrims in the Way were to be in the world, they were never to be of it. The world would hate them, persecute them, endeavour to destroy them as it had destroyed (or fancied it had destroyed) their Master before them. Though none could know as he the infinite values of the truths he enunciated, not only for souls but for such groups as would accept them, apparently he had little confidence that many individuals or any society would do so. He foretold that to the very end his own would be set apart, and he asked with something more than rhetorical effect whether he should find faith on earth when he came again. He foresaw such a complication of evils in human society and such a degeneration of the natural man as would finally result in complete disruption and catastrophic ruin. He spoke in no uncertain terms about an "end of the world," which the majority of his followers have chosen to regard as so figurative as to be devoid of meaning. The notion of an ultimate

universal catastrophe has been tacitly dismissed as one of Jesus's unfortunate mistakes, or if that is too harsh a term for the blithely optimistic commentators to apply, as one of his "hard sayings" obviously not designed to be understood, or perhaps to be ultimately apprehended in that large synthesis which philosophy assumes so glibly and of which as yet no signs are perceptible. In reality the hard sayings of Jesus are the least mysterious and the most definite in the Gospels. It is not that they are difficult of apprehension, but that they are distasteful to the unregenerate intelligence.

Before 1914 it was sheer heresy to question the sacred secular dogma of progress. It was the creed of materialism that the world was growing better, and as materialism was in the saddle, assertion dispensed with argument. Delusions are hard to dispel, especially when they minister to the sense of social security and physical comfort. If progress can be seen in the Great War and in the appalling miseries and disorders that accompanied it and still follow in its wake, there is no limit to human credulity. And as a matter of fact there is no such limit; for it is conceivable that were the universe in a state of collapse about them, there would be

optimistic souls still convinced that all was good in this best of all possible worlds. The delusion of progress, and the assumption that Jesus shared it, was not only entrenched as a popular superstition by the industrial revolution of the eighteenth Century, but supported by the theories of the nineteenth invented to interpret recent observations of the material earth made by geologists and biologists. It was readily assumed and passionately preached, that from very small beginnings, organic and inorganic matter were evolving toward ultimate perfection. What was true of matter must obviously, so it was asserted, be true of man; history therefore was conceived likewise as an evolution from the imperfect to the perfect, through struggle and pain doubtless, by means of the survival of the fittest or by some other means (there were always a variety of hypotheses from which to choose, and if one were rendered untenable by criticism, speculation could easily slide to another); but by whatever means, mankind was evolving from the primordial protoplasm, through pollywog and ape, to the perfect society of perfect men. Something of the sort Christians also persuaded themselves Jesus must have meant by the Kingdom of God, and they fancied that his saying about

leaven was a text to prove it. But this identification of evolution with progress is undergoing dissolution at the hands of the very science that established it. Scientific doctrine is suffering a revolution as disastrous for this notion as was the world war. The degradation of energy, the disintegration of matter, inevitable, ultimate, universal catastrophe, are now as freely postulated by speculative scientists as a generation ago they insisted that the conservation of energy, the uniformity of matter, and the everlasting permanence of the universe, were orthodoxies the which to question was to be an ignoramus. By contrast with some of these modern prophecies, those of Jesus seem relatively broad and vague. But since it is clear that Jesus never shared the delusion of progress, it is not improbable that in likening the Kingdom of God to leaven he actually meant to make a helpful and not a confusing suggestion.

It will help to understand this parable if it is remembered that leaven is a principle of corruption, and that to speak of something being leavened is to assert that the leaven has worked in a bad sense. Even when leaven is thought of as working in meal or dough, though the effect is to lighten, refine, render more palatable, the

lump is not in the least purified. Therefore, in likening the Kingdom of God to leaven, Jesus was asserting that Christian principles would indeed work in human society, lightening it, refining it, rendering it superficially more acceptable and agreeable, but not by any means purifying it. Such in fact has been the effect of Christianity upon the world. There is scarcely a field of human activity and endeavour in the western world at least that has not been affected by Christianity; and yet it would be a rash and undemonstrable assertion, to say that any aspect of civilization is genuinely Christian. In manners, morals, art, literature, the devices systematized for commerce, comfort, government, in each and all can be traced the influence of Christian ideas, but not one of them in any particular exemplifies Christian ideals or ends or is designed to realize them. A little leaven leaveneth the whole lump, but in the bad sense. For the worst feature of it all is that the leavening influence of the Gospel has resulted, even amongst the great majority of those who acknowledge and confess themselves Christians, in confusing Christianity and civilization, the Kingdom of God and the world, inextricably to entangle those which Jesus taught should be sharply contrasted, set over against each

other in permanent and irreconcilable antagonism. Jesus but once again referred to leaven, and then it was to bid his disciples beware of it.

St. Paul employs the figure in a graphic passage of the First Epistle to the Corinthians (v, 7 ff), and precisely in the manner in which Jesus used it. He was contrasting the salvation by faith which is the heritage of the believer, with the evil but alluring world in which his lot was cast; and he was warning those who had already permitted themselves to yield to its temptations. "Your glorying," he wrote to them, "is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, *as ye are unleavened.* For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the *unleavened* bread of sincerity and truth." It was with something of the same thought in mind that in writing on another occasion to the same community of Christians (II, v, 21) he gave utterance to the striking paradox—"He hath made him to be sin for us, who knew no sin: that we might be the righteousness of God in him"; daring to speak

of Christ in as startling a manner as Jesus himself spoke of his Kingdom.

If Jesus' profound and fundamental characterization of the Kingdom as not of this world could be apprehended (however difficult the long accepted mistakes render such apprehension), the pilgrim has in his mind a clue to the meaning of history; and, indeed, the only clue. In the light of this truth, the parable of the leaven reveals to the pilgrim one of the greatest values of the Kingdom. It teaches him the danger in the present confusion of ideas, it instructs him anew as to the necessary delimitations of the Kingdom and the world; it enables him to avoid the dangerous and possibly fatal mistake of identifying a christened civilization or a secularized Church with the scheme of salvation; and it reveals to him once more, as in a clarified atmosphere, that the Kingdom is essentially a Way through the world unto God who is above and beyond it.

3.

Jesus said of his Kingdom that it was like unto a merchantman seeking goodly pearls, who, when he found one pearl of great price, went and sold all that he had and bought it (Mt. xiii, 45).

Obviously this parable illustrates the supreme worth of the Kingdom; and it is paralleled by that other saying of the Master about the utter worthlessness of the world, the which though a man gained the whole of it, and lost his soul, profiteth nothing. That the Kingdom is of supreme worth would not need to have been stressed were it not that pilgrims, though they are not to be of the world, are nevertheless very much in it, and the sights and sounds of it are insistent, and oftentimes alluring.

Even to the pilgrim in the Way, life is an affair of routine. The exceptions of whom this is not true are far more rare than appears to casual observation. This routine is practically inevitable. It is essential to successful endeavour in any department of activity; it has its part in the exchange of the amenities of social intercourse; indeed, is necessary even in play. Inevitable though it be, and definitely as its inevitability may be recognized, routine of any sort, nevertheless, tends to become dull and exercises a dulling effect upon the subject of it. The result is the paradoxical spectacle of most persons in the world making continual efforts to escape from routine; even when, as in many cases, they appreciate its value. These efforts to escape are made in response to a deep-

rooted instinct. They are as inevitable as routine itself.

A casual glance will indicate the great variety of escapes possible in any cultural environment. The exchange of hospitality in social life, the pursuit of sport or of games, the opera, the drama, the amateur cultivation of musical or artistic tastes, the indulgence in hobbies;—a long catalogue might be drawn up of the ways in which people with more or less success seek to escape from the routine which life imposes upon all. These methods are in themselves wholesome and desirable diversions, often useful avocations; wrong indeed only when indulged at the expense of primary duties and necessary work. But pursued to excess they issue in disastrous dissipations; the impulse to escape from routine becomes an end in itself, and in exact proportion as it does so, defeats its purpose; renders its victims the slaves of a still more intolerable routine, the hopeless effort to satisfy imperative and insatiable desires. But it is needless further to analyse conditions too sadly familiar. The point made is that these defeated attempts at escape are but the excessive yielding to an universal instinct; an instinct, however, that within limits must be indulged, lest sheer routine reduce

humanity to a mere mechanism, deprive it of the spiritual and intellectual freedom essential to happiness and satisfaction.

Fortunately individuals are differently constituted, and their methods of escape are of a multiform variety. This is the source, since people do not understand each other, of much mutual criticism. Indeed, there are few things more frequently the subject of adverse comment than the way in which this person or that seeks to escape the routine of his life. It is easy to criticise that which does not make a personal appeal. Probably no method of escape seems so dull to people who do not pursue it as religion. And yet religion in this respect is as a pearl of great price.

Doubtless the idea of religion as a means of escape from the intolerable routine of a work-a-day world has not often occurred even to conscientious pilgrims. As an escape from sin or from the bondage of fear—these ideas are familiar enough; but just as wholesome and blessed escape from the intolerable routine of life, this is seldom realized. And yet it is one of the distinct values of the Kingdom of God.

It is realized by many, perhaps, in a love of prayer and of the Church and its worship; for

some, doubtless, in a love of the intellectual ideas connoted by religious faith, theology in short; for others still, in a surrender to the useful service for which it affords such abundant opportunity. In parenthesis, it may be observed, that the way religion oftenest fails as a means of escape is when it is conceived primarily as a code of conduct. This dictum often offends, since few are wholly emancipated from the influence of puritan forefathers who completely succeeded in divorcing beauty from holiness. But, as a matter of fact, whenever religion is regarded as a prop to morality, as playing second fiddle to conduct, as being the mere supernatural guarantee to a system of ethics, religion itself evaporates and morality hardens into austerity or degenerates into license. Morality, or, more strictly speaking, holiness, is the fruit of religion; grows out of it; but when substituted for it or put first in thought or practice, has a fatal effect, not only on religion, but on itself. Religion—that is to say, access to God, love of God as transcendent master and revealed redeemer, as manifested in human brotherhood, —must be first and foremost: only so may its reality be appreciated; only so, indeed, will it prove inspiration to moral life and disciplined conduct.

So to the pilgrim, if religion does not appeal as a way of escape in the sense defined, it is because he has failed to use his intelligence and his imagination. Certainly it is often represented just so in Scripture; and nowhere more poetically than in that beautiful hymn which the first Isaiah interpolates into his prophecy:

In that day shall this song be sung in the land of Judah:
We have a strong city; salvation will God appoint for walls and bulwarks.
Open ye the gates, that the righteous nation which keepeth the truth may enter in.
Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.
Trust ye in the Lord forever: for in the Lord God is everlasting strength . . . .
With my soul have I desired thee in the night: yea, with my spirit within me will I seek thee early . . . .
Come, my people, enter thou into my chambers, and shut thy doors about thee: hide thyself as it were for a little moment . . . .

So it is in the terms of escape that the Lord often gives the call to follow him:

Come unto me, all ye that labour and are heavy laden, and I will refresh you.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

For all that religion must become the inspiration and the means to holiness, goodness, righteousness; for all that it must issue in lives of useful service, of charity and justice; the Saviour calls to religion first as an escape from the burden of life and the intolerable and numbing routine of mere living. He represents it as an orientation of the soul toward God, as a coming to himself, as a following in the Way, as a sharing in the divine spirit, and a partaking in the divine life. And religion in the soul first manifests itself as a spiritual response, an uplifting of the heart, a setting forth upon a pilgrimage, a questing for God. It is this sense of it, this experience of it, that invests it with its real allure, its persuasive appeal, its promise of such ever-fresh realizations, of clear insights, of pure and strong emotions. It is so often and so wonderfully the opening of a door into another world, an initiation into a higher life; a world and a life in which emotion, fancy, imagination, idealism, all have freest and fullest play; in which the affections, disciplined and purged as is so often necessary, discover their

absolute liberty. This experience is not susceptible to analysis in exact terms; to crystalization in words and ideas at once delicate and durable. It is a sense, however momentary, that the soul is really freed from the distractions and the cares alike of its ordinary existence; free to choose, to be what it will; nay, that it most wonderfully *is* all that God could wish, all that he could exact; and is this in spite of the tangled destinies, influences, in which it appears outwardly to be enmeshed. For the duration of the experience, time and eternity coalesce. There is an intuition of God, an intuition of the self, an intimation that reality has been surprised in its hiding-place, that immortality has been glimpsed and foretasted.

It is something of this sort doubtless that the Saviour meant when he spoke of his Kingdom under another figure, as like unto a fold from which his flock should go in and out, as into a higher world, and find pasture—sustenance for mind, body, spirit. It is this escape into the solitude of the spirit, into the spiritual inner world, that invigorates, revives, renews the soul. It is this escape that invests life upon return to the work-a-day world with a glorious and ever-renewed interest, and that enables the pilgrim to fulfill his necessary routine tasks

with zest, vigour, earnestness. Verily, it seemeth to him, he hath found a pearl of great price, and that had it been necessary to sell all with which to buy it, he would have acted wisely.

4.

A poet has somewhere said that this material creation, at once so beautiful and so aweful, so intricate and so stupendous, is, as it were, the garment by which we perceive its divine Creator; or, in more prosaic terms, that this outward, visible universe is the manifestation of an inward, spiritual reality. Some such conception necessarily is involved in any spiritual interpretation of phenomena; it was frankly assumed by Jesus, and it is the essence of that sacramental principle developed into a system by his followers. It was a profound insight into this idea that led St. Paul to call the Church, equivalent in his thought to the Kingdom of God, the Body of Christ.

This figure, richest of the several designed to illustrate the many-sided nature of the Kingdom, presents the Church as an organism of which Christ is the head and all those united to him are the members. The doctrine derived therefrom is capable of and has received ex-

tended development at the hands of theologians. Perhaps because of the very multiplicity of words spent upon the exposition of it, for the pilgrim in the Way its outline is often blurred, and he is able to derive from it few clear and simple notions. Obviously he knows the Church to be a society or organism, of which Jesus is the head, into which sacramentally he is baptized, and wherein he is fed by sacramental food—Christ's body and blood; but it is likely that he has learned the truth independently of any information supplied by the Pauline metaphor. However instructive that figure has become when subjected to skillful development by theologians, such highly developed doctrine immediately is confusing rather than helpful. The expression *The Body of Christ,* having been used as a figure to express the life of Christ given in the Eucharist, at first confuses when it is employed as a metaphor to describe the Church, a situation from which many pilgrims are never delivered. Without disputing the truth of the developed doctrine, it is likely that the confusion arises in ordinary minds, as is the case with so many of the figures employed by Jesus and the Apostolic writers, simply because a literal meaning is not looked for and a direct interpretation at-

tempted. It should be recalled that both Jesus and his Apostles by their use of figures of speech designed to clarify, not to confuse, their teaching in the minds of the first disciples. To pilgrims these figures were to be lights on the Way; the metaphor was a veil but to the uninitiate. It follows naturally that the figures were chosen because they were true, and that they remain true however elaborately theology may develop the doctrine. Indeed, they afford the surest test whereby to check doctrinal development; a test as often honoured in the breach as in the observance. It remains that the sure way to ascertain the value of a parable or a figure of speech employed by Jesus or by the Apostolic writers, is by a direct and literal interpretation.

Therefore in calling the Church the Body of Christ it may be assumed that St. Paul meant that pilgrims in the Way were quite literally to conceive themselves to be members of that body, that is to say, to be the eyes and ears, the lips and tongue, the hands and feet, of the Lord Jesus. Such a literal relation of the members of his Church to Christ fits in perfectly with the economy of the Incarnation. God reveals himself in the human nature of Christ. Therefore human nature assumed by the di-

vine person Jesus is redeemed, and human beings are saved by their union with that Christ. This is the scheme of salvation.

And no more exalted notion of the necessary union of the soul with Christ can be afforded than by a literal interpretation of the Pauline metaphor. The members of Christ's body are the eyes with which he sees, the ears through which he hears, the hands which render his kindly and his healing offices, the feet which bear the messages of good tidings and good will, the lips and tongues which proclaim his truth and goodness. If Christ's work is done, it must be done by those who are united with him in virtue of their membership in his body. This conception gives a new and deeper understanding of the sacramental system as an extension of the Incarnation; it illustrates with a dazzling light the Pauline conception of the bodies of the redeemed as temples of the Holy Ghost; and it gives a mystical apprehension of that ultimate reality when God shall be all in all. It is doubtful if any more profound exposition can convey the supreme value of this metaphor about the Kingdom of God as clearly and eloquently as this simple and literal interpretation of it. For some at least, to say so much is to say as much as need be said.

5.

A metaphor, frequently used by the Apostolic writers to describe the Church, so generally equivalent in their thought to the Kingdom of God, is the term, The Bride of Christ. Indeed, this figure is implied by Jesus himself when he asks if the children of the bridechamber can mourn or fast as long as the bridegroom is with them, and it is in the background of the somewhat elaborate parables of the Virgins with trimmed and untrimmed lamps and of the marriage feast made by the king for his son.[1]

The use of this symbolism, however, was original neither with our Lord nor with his Apostles. They adopted and transferred an imagery frequently employed by the writers of the Old Testament, who depicted Yahweh as the bridegroom and Israel as the bride. *For thy maker is thy husband,* is the basis of one of the second Isaiah's exhortations to the people of God. *Turn, O back-sliding children, saith the Lord,* cried Jeremiah, *for I am married unto you.* Hosea still more beautifully expressed the idea by putting into the

[1] The chief New Testament references are as follows:—Mt. ix, 15; xxii, 2 sqq.; xxv, 4sqq.; Mk ii, 19; Lk v, 24; Jn iii, 29; 2 Cor. xi, 2; Eph. v, 25, 32; Rev. xix, 7; xxi, 29; xxii, 17.

mouth of Yahweh the words: *I will betroth them unto me forever; yea, I will betroth them unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*[2] Despite the fact that Psalm 45 was in all probability a marriage ode composed and sung in honour of the nuptials of the conquering Jehu, the Jewish commentators have almost invariably seen in it a mystical presentation of the relation between Yahweh and Israel. In like manner they have interpreted the Song of Songs, and been followed in both instances by Christian commentators, save that these transfer the imagery to Christ and his Church. Except for such a mystical interpretation it is doubtful if the beautiful but sensuous idyll of the Song of Songs could have maintained a place in the Christian canon of scripture.

This imagery, derived from the relation of the two sexes, has been by no means confined to Jewish or Christian thought. It seems, on the other hand, to be practically universal, to be the expression of an instinctive association rooted deep in humanity. Into the precise nature of that instinct it is not necessary to enquire, nor indeed has it often proved profitable to do so. Its expression in pagan religions and

[2] *Cf.* Is. liv, 5; Jer. iii, 14; Hos. ii, 19.

in most of the cults of the ancient East are familiar. In particular the classic myths of Greece and Rome have become part of the intellectual heritage of the western world. But these myths have been so refined by poetic fancy and a chastened literary taste that their essential nature as well as their religious associations have been mostly obscured or forgotten. It was undoubtedly the essential grossness of the classic mythology that inspired the horror and justified the execration poured upon it by the early Fathers of the Church. Had it not been for the use of a kindred symbolism on the part of the psalmists and prophets of the Old Covenant, for that such a sensuous composition as the Song of Songs was found incorporated in their canon of scripture, and for that both the Saviour and his Apostles made frequent use of kindred metaphors, it is not likely that this imagery would have appeared in Christian thought. Its use must have developed before the open conflict with paganism in the third century.

But there is no need for regret that it was the Apostles rather than the Fathers who formulated the metaphors designed to describe God's Kingdom, as there is no reason to doubt that the very boldness with which they have

been employed to elucidate the highest and most spiritual ideas has directly served a pure morality. Indeed, this symbolism has served to exalt the married state as not only in itself ideal but as the sole condition of physical love. The reaction from paganism had too nearly succeeded in exalting virginity permanently above the married state, and in emphasizing the value of ascetism quite at the expense of, indeed with disastrous consequence to, normal, happy relationships between the sexes. And when at times this was the case, it resulted often in the imagery depicting the relation between Christ and his Church being employed to suggest that between Christ and individual members of the Church, a conception which it is difficult not to regard as definitely pathological. Happily these ideas, at the time inevitably derived from the reaction against paganism, have not unwholesomely prevailed. On the contrary the Church emphasized the nobility of marriage, declared it modelled upon the union between Christ and the Church, and invested it with the dignity and value of a sacrament. And if also the Church, remembering the example of the Saviour and of his Mother, regarded virginity as a state of perfection, it is to be noted that it has ever held

a special vocation and a particular grace as required therefor.

But what is chiefly characteristic of this symbolism in Christian thought, what sharply contrasts the use made of it in pagan religions, is that the emphasis in calling the Church the bride of Christ is upon the purity requisite in God's People, the uniqueness, exclusiveness, and permanence of their relation to him, and the overwhelming devotion that must characterize them. Such emphasis underlies the occasional references of Jesus to himself as the bridegroom, and is emphatically asserted by St. Paul and by the author of the Apocalypse. Indeed, the Revelation of St. John the Divine commonly refers to the relation of Christ and the Church as a betrothal, conceiving the marriage of the Lamb to be celebrated at the consummation of all things; and usually, though not invariably, it identifies the bride with that ideal and perfected Church to be revealed in all its glory only at the Last Day, the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; arrayed in fair linen, clean and white, which is the righteousness of the saints.

It is desirable that such considerations be taken into account, for this imagery has so

often been misconstrued and belittled or has been confused with kindred yet contradictory symbolism associated with other religions. Rightly estimated it has a positive value as a description of the Kingdom of God.

To the enthusiasm of old time, when paganism had been forgotten or perhaps too much assimilated, the Song of Songs was favourite pasturage for commentary in this connection, for witness to which it is but necessary to refer to the marginal notes of the translations of the King James version of the Bible or to innumerable passages in the Fathers.[3]

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?[4]

The modern pilgrim too commonly thinks of the Church merely in its practical aspect, as a visible organization engaged upon the preach-

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[3] In the Roman Breviary and Missal the Song of Songs is frequently interpreted as applicable to the Blessed Virgin Mary, the spotless purity and exquisite loveliness of the King's bride being justly estimated adequately to typify her. Indeed, all of the antiphons of the Common of the Blessed Virgin Mary are taken from the Song of Songs. Appropriate and beautiful as this usage often is, it nevertheless tends to confuse the traditional interpretation as describing the union between Christ and His Church.

[4] Song of Songs vi, 10. This verse constitutes the short chapter in the Roman Office for the Common of the Blessed Virgin Mary. It is, however, invariably applied to the Church by the Fathers.

ing of the Gospel, the administration of the sacraments, and the direction of works of charity. He is a little unaccustomed to thinking of her as the immortal bride of the divine Lover, standing forth in all the beauty of early morning, in the pale splendour of the setting moon, in the glorious light of the rising sun, and in a strength as terrible as it is beautiful.

The sheer loveliness of her mystical aspect should oftener be contemplated. She is the natural home of the soul, wherein devotion and love of the Father in heaven may find continual expression in the offices and liturgies sanctified by the piety of centuries, in the cadences of those ancient songs of Zion which voice the most tender as well as the most lofty aspirations, that give utterance to so much otherwise inexpressible. It finds expression also in the prayers of the saints, and in all that work of prayer upon which she is ever devoutly, happily, busily engaged. Lovely as the moonlight is the Bride of Christ,

> ". . . a rose of Sharon,
> A lily of the valleys . . .
> . . . a fountain of gardens,
> A well of living waters,
> And flowing streams from Lebanon."

So also she deserves contemplation as the sphere of truth. There is a modern notion that doctrine is a needless burden upon faith, and that only the credulous regard it as important: a notion as shallow as it is futile, if for no other reason than that the mind as restlessly seeks truth and will be ultimately dissatisfied with error, as that the heart is troubled with evil though it know not why, and is restless till it rest in God. It ignores the chief reason for the gift of the Holy Spirit, and denies the most important function of the Spirit as leader unto truth. Those who fixed the form—the content is revealed—of the Church's faith have been literally the lights of the world. The teaching of the Catholic Church is the only system of thought that has unchangingly persisted through the ages. The Bride of Christ is clear as the sun, and of the very quality of the sun.

> "Thou art all fair, my love;
> There is no spot in thee . . ."

But again, it needs must be remembered that the Church is the army of the Lord of Hosts, vowed to an unrelenting warfare against the forces of evil and the gates of hell. *Te Deums* are often sung to jubilant rhythms, but it remains that the conception of the bright hosts

who have contended for the faith is dim and blurred, and the imagination but faintly pictures the shining deeds of those who have so bravely and blithely followed the great Captain of Salvation. Although St. John did not win the martyr's palm, it is he above all who has revealed the vision of the Church Militant, the army of God, in the Apocalypse, that immortal epic of the holy warfare, which is to culminate only at Armageddon when Satan shall be cast into the bottomless pit and the peace of God finally inaugurated with a new earth and a new heaven.

"Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners. . . .

"Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is as strong as death; . . .

. . . . . .

"Many waters can not quench love,
Neither can the floods drown it:

"Thou that dwellest in the gardens,
The companions hearken to thy voice:
Cause me to hear it."

6.

The Church oftentimes is called the Temple of God: under which figure it is conceived to be God's dwelling-place, the shrine of his presence, the sphere of his worship, the treasury of grace: successor to what the Temple on Mount Zion with its Holy of Holies meant to the people of old.

This imagery flows out of the very nature of the Church, and in part is based on the usage of the Apostles. It arose doubtless from the saying of Jesus that if they destroyed the temple in three days he would raise it up again, referring, as St. John carefully explains, to the temple of his body, the unique dwelling-place of the Holy Spirit. It was by an extension of this idea that St. Paul, in several striking passages, refers to all followers of Jesus as temples of the living God, and in one instance (2 Cor. vi, 12) speaks of the whole body of Christians, the Church herself, as God's temple. The Apocalypse conceives the heavenly Jerusalem as a temple in which the perfect worship of the Almighty is continuously celebrated; though with his curious but characteristic inconsistency in the use of imagery the author, in depicting the final heaven, asserts that he saw no temple

therein, for that the Lord God Almighty and the Lamb are the temple thereof. It might be gathered from this expression that he conceived ultimate reality and its symbolical representation to be one; but this is a metaphysical notion which scarcely need be pressed.

But in all this imagery, whether it be the person of Jesus that is considered, or the individual follower united with him, or the whole company of believers who constitute his body the Church, or whether it be the perfected and ideal Church to be revealed in its fullness only at the last day, the point made is that the word *temple* indicates the dwelling-place of the Holy Spirit. The Church is the sphere wherein and through which the divine Spirit acts; and though the figure is not employed at the time by Jesus, all those marvelous last discourses preserved in the Gospel according to St. John elucidate this idea.

Indeed, the idea is the clue to the meaning of history: the ageless effort of the Spirit of God to win the free spirits of men to truth and righteousness; from the days of man's first disobedience and dim sense of guilt to the full revelation of the Father's love in the person of the Son. It is God's great adventure to win a people for himself, from the day when he called

the old patriarch Abraham from Ur of the Chaldees until now when he calls by gifts of beauty, joy, loving-kindness, by the light that shineth in the face of Jesus Christ. This idea affords the clue to a right understanding of all the experience of pilgrimage in the Way—the clash in the soul between self-will and self-sacrifice; between desire for freedom and the acceptance of responsibility. All the experience of love and faith, of joy and fear, of grief and disappointment, of rebellion and submission, of temptation, repentance, prayer, sacrament, worship, service, is threaded through in all its warp and woof with the influences of the indwelling Spirit; and to the intent that men may know in the Church the manifold wisdom of God; and that it may be given unto them by him according to the riches of his glory, to be strengthened with might by his Spirit, that Christ may dwell in their hearts by faith, and being rooted and grounded in love, their souls may comprehend with all saints what is the breadth, and height, and depth, and width, and know the love of Christ that passeth knowledge, and be filled with the fullness of God.

7.

From the imagery used to describe the Kingdom of God or the Church by the Saviour and his Apostles, which has already been subjected to some examination, it logically follows that the Church should be conceived as the Teacher of Truth; that as Jesus spake with authority, so she speaks with authority, represents him in this capacity as in others, and is the sufficient, indefectible, and infallible guide in all matters pertaining to faith and morals.[5]

To the modern mind, inevitably influenced by prevailing unbelief and confused by the conflicting claims of different Christian organizations, this seems a tremendous assertion. It is indeed a tremendous assertion; and yet a patient examination of the New Testament must convince that theological formulae are careful and considered in comparison with Apostolic phraseology. But it should be obvious

[5] The sufficiency of the Church is stated or implied in practically every reference in the New Testament. It is not germane at the moment to consider the Petrine texts in detail, but merely to observe that Mt. xvi, 16-17, and its parallels plainly assert her indefectibility. Infallibility is obviously assumed in such passages as Mt. xviii, 17; xxviii, 19-20; Lk. x, 16, and throughout the farewell discourses of the Fourth Gospel promising the gift of the Spirit to lead the Apostles into all truth. Cf. also Ep. i, 22; iii, 10; v, 24; 25; 27-28; Col. i, 18; 24; v, 16, etc.; and particularly i Ti. v, 15, where St. Paul provides a formula—". . . the Church of the living God, the pillar and ground of the truth."

that to question either the indefectibility or the infallibility of the Church in the sphere over which she claims jurisdiction, is to invalidate her status as a divinely-appointed and divinely-inspired teacher of truth. If the Church in her corporate teaching can be proved mistaken in any particular in the domain of faith or morals, it logically follows that she may be mistaken in other points. The confusion characteristic of Christendom outside the Catholic pale, the confusion of those within the pale who have adopted Protestant notions, is sufficient evidence of the inevitable consequence of rejecting the Church's absolute authority.

It may be the fact that the Catholic Church has not defined this absolute authority by a formula,[6] but she implies it and asserts it in all her doctrine, practice, tradition, and legislation; nor was this authority seriously ques-

[6] The Vatican Council in 1870 did indeed partially formulate such a definition in its doctrine of Papal infallibility. It is not the purpose of this essay to discuss the differences between the Roman and Anglican communions; but it is important to recognize, both for Roman and Anglo Catholics, that the authority of the Church was universally recognized for hundreds of years before Papal Infallibility was regarded as *de fide* even in the Roman communion, The fact of the authority of the Church, even for Roman Catholics, is independent of the question of the Pope as an infallible organ of that authority. Whether he be or not, does not affect the central question. The doctrine of the infallibility of the Pope is admittedly incomplete. When it has been actually completed by a subsequent Papal council it will be time for Anglicans to reckon with it.

tioned until the sixteenth century. It is as much a part of Catholic teaching as the doctrine of the Atonement, which likewise has never been formulated.

The fact that the doctrine of the Authority of the Church has not been formulated, has led to much confusion even on the part of those who profess allegiance to the historic Church. The attempt of the individual to make such a formula must necessarily be futile. But there are certain considerations to which attention may be directed, which at least safeguard against prevalent errors.

Authority is too often confused with discipline. The Church has always spoken with authority; but here her discipline is lax, while there it is strict; at this period it may seem ineffective, whereas once it was adequate. It is to be noted that the desire for uniformity (not a note of the Church, however desirable) tends to strict discipline, while laxity of discipline is confessedly for the sake of permitting the widest possible freedom of interpretation and practice. Both attitudes have their advantages and disadvantages. It is likely that Romans are keenly aware of the one, and Anglicans of the other. But whatever method be wisest, the question of authority is really not touched at

all. The authority of a parent may be scrupulously obeyed or outrageously flaunted, but in either case parental authority is not augmented or decreased.

It is also obviously possible to accept the authority of the Church without having a formula to define it; indeed none claims that before 1870 such a formula had been effected. It is also practically possible to accept the authority of particular churches without disloyalty to the Catholic Church; just as the several authorities of nation, state, community, and family in the main can command loyal obedience though it is impossible strictly to delimit them. It would seem to be sufficient that the Catholic recognize the Church as the teacher of truth in virtue of her endowment with the divine Spirit, and to hold that in any essential matter of faith or morals she has not erred and can not err; and that she will never fail in her witness to the revelation made in Jesus Christ.

There are many ways in which the Church exercises her authority. The direct teaching of the Saviour and his Apostles has been preserved in a record that the Church regards as inspired and authentic. She has summarized this teaching in brief formulae known as the Creeds. She has, in various liturgies and ser-

vice books, systematized for worship and for instruction all essential details of faith and practice. She has accumulated a great body of unwritten tradition and regards it as essentially a part of her teaching as the unwritten conventions are integral factors of British or American constitutional law. She has promulgated in many councils an enormous body of canon law, and that which has received oecumenical approval she holds to possess most binding force. Moreover, there is the consensus of teaching in the writings of her great doctors and theologians, and the continuous witness through the centuries of the great Apostolic sees. All this constitutes a great body of teaching, with a penumbra of what may be doubtful or unessential gathered about a core of unmistakable truth. Any person of sincerity and good will can derive all that the Church teaches about the nature of God, the Trinity, the Incarnation of the Second Person of the Trinity, the Atonement of Jesus upon the cross, the gift of the Holy Spirit, the existence of the one holy catholic apostolic Church and the nature and constitution of that organization; he can know her doctrine concerning the necessity of the Sacraments she dispenses; the effect of Baptism, the Real Presence in the Eucharist,

and the Sacrifice of the Mass; the obligation of worship, and its essential nature. There is as little difficulty in ascertaining the teaching of the Church about the moral and spiritual life of a Christian; indeed, no Christian can mistake the ideal that the Church puts before him, to wit, the example of the Saviour Christ.

If in this conception of authority that the Church has always undoubtedly exercised and still exercises there are difficulties, there are far fewer difficulties than appear in the functioning of any and every other kind of authority. As the note of unity is obscured by schism and that of holiness by sin, so the authority of the Church is sometimes blurred by rebellion and indiscipline; but she has emerged with renewed youth from darker periods than the present, and she has asserted her authority with fresh conviction time and time again, when she has seemed even about to expire in company with the civilization which has corrupted so many of her children.

So many and so various are the ways in which the Church exercises her authority[7] that

[7] It is difficult to perceive that, even if possessed of a particular organ of infallibility in the Pope, the Roman Church teaches in any other ways than those enumerated. It would be difficult to think of any doctrine, save the Immaculate Conception of the Blessed Virgin Mary, that is received by any Christian solely on the authority of the Pope.

even in a communion where a lax discipline tolerates practically disloyal teaching on the part of accredited ministers, it is not difficult to estimate the degree of that disloyalty. The Church speaks indeed with so living a voice that she can be heard above the shrill notes of those of her children who contradict her. But it is equally the fact that the Church can not teach those who will not come to her for instruction; and that fortunately she is no longer in a position, had she the desire, to attempt to impose her doctrine and practice by any other method than persuasion and appeal to its intrinsic value.

If in addition to the authority of the Church exercised in so many ways, it is recalled that the pilgrim in the Way has the advantage of the light of conscience, and of conscience purified by grace, there is still less excuse why he should be ignorant of anything essential which the Church would teach him to believe, to do, or to say. And to this pragmatic test there is the Lord's promise that it shall be effective.

8.

Jesus most frequently alluded to his personal followers in the Way as his disciples. He was the master, they the pupils; he the teacher,

they the learners. It is a term that has been extended to Christians since, but not as generally as is desirable.

It is noteworthy that the word *discipline* is derived from the same root as the word *disciple*. But discipline has come popularly to mean not merely the process of learning but rather training under and by a coercive authority. This popular interpretation of the word is a striking illustration of the fate of the idea of discipleship in Christian thought. Almost from the beginning there has been a dispute whether discipleship to Christ and the discipline of Christ is an affair of voluntary submission or of coercive authority exercised by whatever means can be commanded.

Without doubt the evangelical record depicts discipleship wholly as voluntary submission following upon the Master's call. There is no instance of Jesus seeking to win a disciple save by the inherent persuasiveness of the call and of the instruction subsequent upon it. Nor, indeed, is there an instance of his attempting to restrain an unwilling disciple from abandoning the Way, except by persuasion or the mere statement of the inevitable, logical consequences of faithlessness. The teaching itself exemplified in the faithful life of the disciple was to

be the adequate test of its truth, indeed of its divine origin. And the disciple who failed to make the test became effectively one who was against the Master.

It is unnecessary to contrast in detail the method of discipline exercised by the Lord with that practised by his Church at different periods of her history. The age-long battle for religious tolerance, still not entirely won, has even to this day wholly failed to convince that, though religious truth is worth dying for, coercion always and necessarily fails to win faithful adherents. Jesus assigned the highest values to religion, but by example and precept eliminated force as a justifiable method of bringing men under its influence. The fate that coercive discipline has encountered in the Church, and in the world when the Church has attempted to regulate secular affairs, suggests that the methods of the Gospel might prove more advantageous.

Jesus' discipline was based on the principle of strictness toward self and tolerance for others. At the hands of his followers this principle has often been reversed. It is true that the discipline of Christ is not a method that a divided Christendom will readily apprehend or easily recover, but that is a circumstance that

but lays the heavier responsibility upon the disciple.

It was in the aspiration after personal perfection which the Master inculcated, that the religious life, in the technical sense of that term, had its root, and the vows that characterize that state, their origin. As valuable propaganda for the Kingdom of God, monasticism needs no defense to the Catholic Churchman. Its failures, arising from laxity in following its ideals or from intolerance in furthering its own purposes, have not been permitted by historians to remain inconspicuous; but nevertheless, they have been outweighed by the particular call and the special grace that, within its favouring atmosphere, have enabled so many pilgrims in the Way to attain unto sainthood. So obvious a means to holiness, congenial only to Catholic soil, must ever remain a fruit of Catholic faith, a witness to Catholic ideals, and an indication of a discipleship and a discipline that often fulfil the evangelical counsels of perfection.

9.

There was occasion, in the discussion of the values of the Creeds, to note that the definite predictions of Jesus as to a catastrophic con-

summation of the present order were receiving unexpected support from recent scientific hypotheses. The eschatological prophecies, both of the Lord himself and of the Apostolic writers, though they have been incorporated into and maintained by the official teaching of the Church, have undergone strange distortions at the hands of Christians. Even within the Church, though these prophecies have seldom been denied, they have often been explained away, glossed over, or frankly neglected. Outside the Church, criticism, which for long has learned little from tradition, in the case of the Liberal Protestant theologians has eliminated the eschatological prophecies from the authentic teaching of Jesus by deliberately excising them from the text of the Gospels; while in the case of a more recent school, practically everything else in the Master's teaching except eschatology has been put aside or treated as a mere "interim ethic," in what it is difficult not to regard as an attempt to prove Jesus to have been a mistaken fanatic. The motive of the Liberal critics, mostly influenced by an Hegelian philosophy of evolution as applied to history, was to eliminate the supernatural from what they conceived to be otherwise the wise doctrine of an inspired prophet. The so-

called eschatologists, on the other hand, emphasized the prophecies about the end of the world in the crudest possible manner, with the motive, it seems, not to preserve the wisdom of Jesus, but to deny it. Even in the field of criticism both movements have been abortive.

The indifference to Jesus's prophecies about the end of the world on the part of those Christians who neither disbelieved the doctrine about Christ nor distrusted his moral teaching, has been due largely to their sharing the widespread delusion of progress characteristic of the latter half of the nineteenth century. The notion of progress developed under the influence of the Hegelian philosophy as applied to an analysis of history, to which the industrial revolution followed by the rapid advance of material civilization and the post-Darwinian theories of evolution appeared for a long time to give a specious confirmation. The coalescence of these three movements gave the notion so great a popularity that the impossibility of reconciling it with the teaching of Jesus ceased to be a matter of interest, much less of concern, even to Christians.

Hegelianism no longer holds undisputed sway over the realm of speculative philosophy; material advance was rudely interrupted by the

world war; and the materialistic reconstruction now in process is attended by obvious and disconcerting evils; the modern doctrines of the degradation of matter and the dissipation of energy play an increasing rôle in physical and chemical experiment and speculation. Under these circumstances the quondam dream of the whole creation tranquilly moving onward and upward no longer creates unmitigated confidence. It is at least not improbable that both science and philosophy will yet contemplate ultimate universal catastrophe and destruction, a circumstance that should relieve the eschatological prophecies of Jesus of the burden of incredibility which in the opinion of the world they have long borne.

Jesus represented life as perpetual conflict between contending forces of good and evil, and he contemplated as possibilities, so far as individuals were concerned, victory and defeat. He predicted indeed the ultimate triumph of good; not, however, as the result of a steady progress and evolution of society into the Kingdom of God, but rather as a certain fearful coming of judgment, his own return as universal judge, the destruction of the present order of time and space, and the creation of a new heaven and a new earth.

When subjected to analysis, the history of mankind affords less material for the theory of progress than is usually assumed to be the case; and this is true whether goodness, beauty, or truth, or all three, are taken to be mankind's destined end. It is not possible, despite the many volumes that have been written on the theme, to subject prehistoric man to analysis, much less the hypothetical creature that certain schools of evolutionists imagine marked the transition between the anthropoid ape and prehistoric man; nor indeed does the comparative handful of bones that is the sole and not indubitable evidence for his existence, offer material for a convincing synthesis. Alike the considerable knowledge of a very brief portion of the life of mankind and unsatisfactory glimpses of vast periods of that life of which almost nothing is known, suggest a continuous state of ebb and flow, of progress and degeneration, mere perpetual change. Assuming that Jesus possessed prophetic insight into the future, the fact that he conceived the fate of the race to be a doom is not really incredible or improbable; and it is difficult, if not impossible, to reconcile any theory of Christianity with his obvious teaching than that it is a way of escape from that doom.

Certainly the pilgrim who believes he has found such a way of escape has no intellectual difficulty in accepting the eschatology of Christ.

He regards it as far from incredible, on the contrary peculiarly congruous, that, if Jesus came from heaven and has returned there, he will come again; and that whereas he first came as Saviour, he will, when his redemptive work is finished, return the second time as judge. And though the pilgrim is concerned not to deny that Jesus wrapped about his mysterious teaching of the end of all things a vivid oriental imagery agreeable to his day and to the minds of those who heard the words as they fell from his lips, he is concerned to deny that, however oriental, the imagery does not but veil a truth. Moreover, the imagery of Jesus's eschatological discourses seems not less vivid, not less fantastic, than the materialistic descriptions of the last man expiring in a frozen world or the last race of men pulverized to dust in the conflagration of colliding stars, which have been drawn by the lively pens of modern scientists. Nor, as the pilgrim struggles to understand the most recent theories of relativity (which the more he understands the more they seem to be true), and as hardly he perceives that these theories reduce time and space

to mere forms under which he is required to think, the less unlikely does it seem to him, who has so many other reasons for believing Jesus Christ, that Jesus, or St. Paul after him, was mistaken in contemplating the non-existence of time and space when God should be all in all.

In a sense, Jesus's moral teaching is an "interim ethic," but the interim during which it is designed to obtain is not only longer than the first disciples imagined it would be, but longer even than modern critics conceive; it is, indeed, the interim of time—before the world was and after it shall have ceased to be.

The pilgrim, whether he considers the eschatological teaching of Jesus philosophically, scientifically, ethically, or as a Christian (that is to say, from all three points of view) is content to repeat the ancient creeds, feeling no compulsion to minimize their statements or to dissolve them into intellectual mist, *I believe . . . he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.*

10.

The Kingdom of God, being an infinite concept, is an inexhaustible theme. The endeavour

here has been but to note, by means of suggestion and illustration, certain of its definite values. These values, possibly not the most important, have been arbitrarily selected for personal reasons. The illustrations, however, were chosen with consideration of the several aspects from which the Kingdom may be viewed; that is to say, from the similes used by the Lord in presenting the conception to his disciples, from the best known metaphors employed by the Apostles, endeavouring in their turn to expound the doctrine; and from certain experiences and ideas associated with or suggested by the Kingdom. Before turning to the consideration of certain conflicting aspects of Catholic faith, it must suffice to express the hope that a method has been indicated whereby those who meditate upon this rich theme of the Saviour's teaching may enrich their conception and deepen their faith in its infinite value.

It is a happy augury of the renewal of Christian interest in the question that the Pope has lately proclaimed a new festival of The Kingdom of God for the Roman kalendar. It is a festival that all Christendom would do well to adopt and observe.

VI

THE WAY

1.

THE PURPOSE of this essay has been to estimate certain values of Catholic faith as they have been personally apprehended. Since there has been no pretense of systematic apologetic or exhaustive treatment, these values have been arbitrarily selected. The Mass, the Creeds, the Divine Office, the Kingdom of God, were considered under several illustrative aspects with the hope of setting forth Catholic religion persuasively. Though no precise definition of Catholicism has been attempted, perhaps the purpose announced in the preliminary statement, the illustration and enlargement of the conception thereof, has been accomplished.

It has been obvious that it is impossible to discuss Catholicism without reference to the Papal, Anglican, Orthodox forms with which

it is practically everywhere associated. Differences, however, amongst these groups have been, so far as possible, ignored; certainly have in no instance been treated controversially. Nevertheless, due to the unfortunate divisions of Christendom, what must challenge the Catholic engaged in estimating for himself the values of his religion is the claims and aspects of the faith as confessed by these now sharply divided groups. Whatever be the special appeal of Orthodoxy or whatever future effect may be derived from the growing sympathy and understanding between Eastern Christianity and Anglo-Catholicism, at the present Orthodoxy is not for more than a few in the western world an alternative either for Romanism or for Anglicanism. But in the West, particularly for English-speaking Christians, Rome and Canterbury are frequently in conflict and always in contrast.

There has been a sincere attempt in these pages to subordinate the Anglican bias that inevitably has been evident; though to regard the Anglican as a Catholic communion is, on the Roman hypothesis, to exhibit such a bias. In conclusion, still with the intention of ignoring controversy, an effort must be made to estimate what seem to be the particular values of

these two forms of Catholic Christianity. If the emphasis proves to be laid upon the advantages of both of them, it should not be inferred that there is ignorance of or indifference to their difficulties or defects. For with St. Paul it is impossible to suppose that the Church will be without spot or wrinkle or any such thing, holy and without blemish, until, at the consummation of all things, Christ presents the Church to himself as altogether glorious, the fulfillment of the Kingdom.

2.

Though offering the strongest contrasts, in many respects the Roman and Anglican communions are complementary to each other; a circumstance that encourages the hope of an ultimate synthesis between them; that implies the duty of sympathetic understanding and common prayer on the part of each.

Perhaps the chief value that attaches to being a member of the Roman Catholic Church is the sense of being in the main stream of Christian tradition, the sense of continuity of the Church of today with the Church of the ages. It is necessary to go a long way back, much farther than the average man ever goes, to find a period of history when Catholic Chris-

tendom did not center about the Papacy; when the Pope did not, to intent and purpose, mean to the Catholic (save perhaps of the Byzantine East) much what he means to the Roman Catholic now. It is easy to disregard what critics call the rise of the Papacy; or if it be forced upon attention, to explain and dismiss it by an appeal to that development which all Christian doctrines have undergone. Nor, indeed, does the allegation that Papal Infallibility was not defined until 1870 disturb the Papist, for he may justly assert that this definition but clarified the Papal claim and did not augment it.

In contrast to this sense of continuity the Anglican is conscious of a sharp sense of discontinuity, if not with regard to essentials (and this he does not feel), certainly with regard to practically everything that is incidental and occasional. He feels compensated for this dislocation in the history of his communion by the consciousness of having recovered for his faith and practice a scriptural quality, a scriptural basis, which Romanism obviously lacks. The Anglican whose religion is grounded upon the Book of Common Prayer is saturated with the phraseology of the Scriptures; and he is generally content with such doctrine as may be

proved thereby; and he will usually feel that this reclamation of the Bible makes up for what has been lost of continuous tradition as exemplified by Rome.

In the perfected Church it is difficult to imagine that either value will be emphasized at the expense of the other. The gradual recovery of a partially lost tradition is a healthy tendency amongst Anglicans, as with the Romans is an increasing interest in biblical studies.

Again, throughout the Roman communion there is a practical uniformity of teaching with regard to essentials that imposes an inescapable impression that what is so generally taught and accepted must be precisely the teaching of the Church, uncolored by individual opinion. This practical uniformity is the result of discipline, which since the Council of Trent has been marvelously effective. The Church speaks with an authority which is everywhere recognized; and the assurance that this begets in her members, despite that it is sometimes arrogantly expressed, has a tremendous value. The believing Roman Catholic is less concerned with justifying his faith than any other kind of Christian. He conceives himself a soldier in an army that moves to a predestined goal in military obedience to the strategy of the high com-

mand, and the orders of the high command are regarded as practically equivalent to the voice of God.

In contrast with this essentially uniform teaching the Anglican must accommodate himself to schools of thought in his communion, in consequence of which there is not only great diversity of teaching with respect to non-essentials, but actually contradictory teaching about cardinal doctrines of the faith, accompanied by a corresponding diversity of practice. The Anglo Catholic must admit the existence in his communion of a considerable amount of definite Protestant opinion. He finds his compensation for this variety in the freedom and toleration of which it is an indubitable witness; and he derives his comfort from the reflection that if this freedom seems to belie the notion of authority in his Church, it is only because discipline is lax and practice does not correspond with theory. He is further encouraged when he realizes that during the past century there has been throughout the Anglican Churches an increasing appreciation of their Catholic heritage, accompanied by a revival of all that connotes Catholic faith and practice. This is one of the most significant and impressive phenomena of Christendom. As the Anglican looks

upon the Roman Catholic Church, he seems to observe authority imposed at the expense of freedom; in consequence of which he makes the best of a freedom which, though it has often degenerated into license, more and more willingly appears to submit itself to the corrective influence of traditional authority.

There is a third conspicuous value of Roman Catholicism. Not only in its teaching about essentials, but in connection with all that penumbra of doctrine and practice that centers about and emerges from that teaching, there is developed and in turn there is ministered, a supernaturalism which the Christian religion definitely implies. This supernaturalism, in spite of the superstition into which admittedly it easily degenerates, generates a marvelous sense of reality in all that pertains to the worship and the practice of the Church. Moreover, though now and again it seems almost too graciously to accommodate itself to human weakness, it has proved the most effective school for saints.

In contrast to this supernaturalism, this feeling of ease and familiarity with regard to religious concepts and practice, the Anglican Church engenders and exhibits in its members a certain restraint with regard to the super-

natural; a restraint at its worst difficult to distinguish from coldness and indifference, but at its best a deeply tender and reverent attitude toward the divine and a profound sense of the holiness that God requires in those who approach him.

Ignoring on the one hand the Roman claim of the necessity of being in communion with the Pope, and on the other the admitted existence of Protestant elements in the Anglican communion, these two forms of Christianity approach each other in essential doctrine, and both genuinely hold the Catholic faith as the necessary interpretation of Christian religion. Yet between them there is all along the line a marked contrast as to doctrine and practice, as well as with regard to polity; and the result has been to develop different types of Christians. Admitting the validity of the Catholic hypothesis, is it too much to affirm that both systems have developed values of Catholic faith which are, if they can be shorn of their defects and abuses, definitely complementary? Certainly it is difficult to conceive of a reunited Christendom in which those values will not be fully appropriated and synthesized.

It is impossible now to devise formulae which would serve as the basis of a reunion

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between Rome and Canterbury. But in both communions, among the more enlightened, there is surely growing an appreciation of the necessity of such a reunion if the Catholic Church is to fulfill her divine mission. Here and there and everywhere, though they be but as straws floating upon a stream, there are signs of a mutually developing interest in one another. It must be obvious that only in an atmosphere of sympathy, of good will, of prayer, can these have practical effect. As sympathy deepens with clearer understanding, as good will becomes diffused with the overthrow of prejudice and ignorance, and as prayer, uniting itself with that of the great High Priest, becomes importunate, doubtless the way will be revealed.

And no Catholic should doubt that in that revelation will be seen in a new light and under a new glory, the path that leads the pilgrim wayfarer to Christ in God.

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